

CHAPTER THREE

WILLIAM MADISON WALL:

FROM INDENTURED SERVANT TO LATTER-DAY SAINT

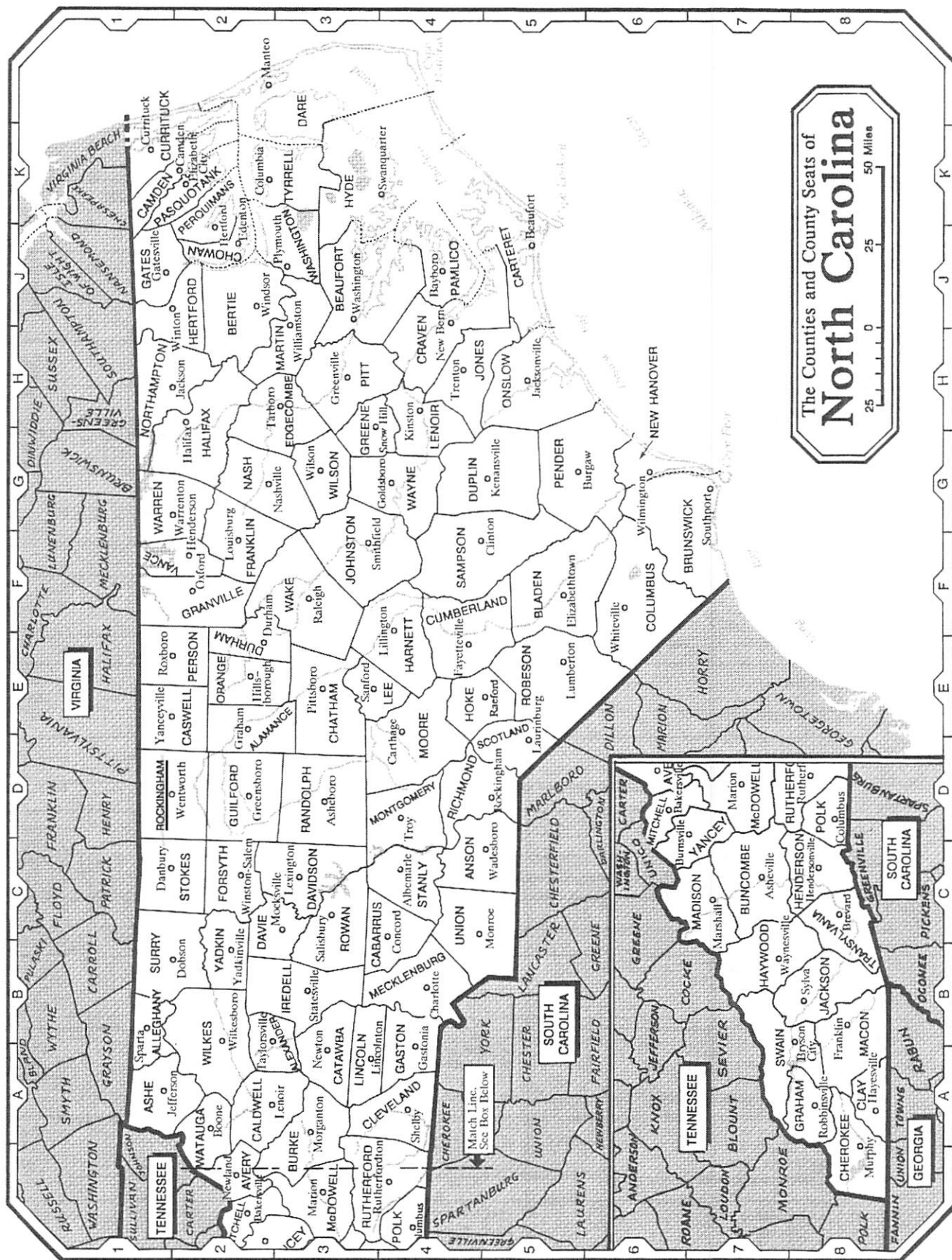


he story of William Madison Wall begins in the state of North Carolina. It was here that his ancestors planted their Scottish roots. Losing his parents at a very young age forced William into early maturity. The lessons that he learned as an orphaned indentured servant and an independent young man served him later in life. William joined The Church of Jesus Christ of Latter-day Saints and remained dedicated to his faith throughout his lifetime. His strength and determination enabled him to be called to serve in many leadership positions with the migrating pioneer religion. When the Mormons reached the mountains of Utah, William's leadership capabilities were called upon to colonize cities for the rapidly growing religion. His experiences as an indentured servant and self-sufficient young man helped him to be capable to lead LDS converts across the Pacific Ocean and colonize a city in the western plains of the United States. From the Atlantic shores of North Carolina, to the frontier city of Nauvoo, Illinois, to the Mormon Trail across the United States, to the foreign lands of Australia, and to the city of Wallsburg, William Madison Wall made an impact in the growth of a religion and the establishment of a city and county.

ROOTS IN NORTH CAROLINA

After the death of their father, the four Wall brothers: Elijah, William, Johnson, and Richard were now given to the care of relatives in Illinois. They were separated and sent to different homes for foster care.

William Madison Wall soon found himself in very difficult circumstances after living with relatives only a short while. He was shuttled from one place to



Rockingham County, North Carolina was home to the Wall family until 1830.

another without any kind of the loving family-life he had known with his parents. Arrangements were made for William to serve as an indentured bond-servant to a foster family. Ten years of indentured service was the usual designated payment for a family to raise an orphan. However, thoughts of working the next ten years under such a cruel man drove young William to flee his arranged service.

In 1835, William was traveling from town to town in Illinois seeking food and shelter. That winter, he found permanent shelter; or permanent shelter found him. In a small farming community in Wayne County, Illinois, William noticed a group of youngsters ice-skating on a frozen creek. Although his feet were wrapped in rags, William began skating with the other children. A young girl by the name of Nancy Haws was among the skaters. Her father, William Haws, seeing 14-year-old William



dressed in rags, bare foot, and taking off his hat to stand on to warm his feet, had great compassion for the boy. Learning that he had neither a father nor a mother to care for him, Mr. Haws took William home with him and provided him with warm clothing, good food and a comfortable place to live.

At the same time that the Haws took William in as their own, other events were happening in different parts of the country that would change their lives forever. A religion was being established in upstate New York that would influence thousands of truth-seekers including the Haws and William Wall.

EARLY BACKGROUND OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The story of the Wall and the Haws families in Illinois cannot be told without briefly explaining the experiences of the Mormon Prophet, Joseph Smith. In the spring of 1820, when Joseph Smith was fourteen, there was a great awakening of interest in religion in New England. Confused about which direction to take, Joseph recorded, “I was one day reading in the Epistle of James, first chapter and fifth verse, which read: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.* Never did any passage of scripture come with more power to the heart of man than this did at this time to mine.”

Joseph’s sincere prayer for guidance, which led to his vision of God the Father and Jesus Christ marked the beginning of The Church of Jesus Christ of Latter-day Saints. Through additional spiritual experiences, Joseph translated a sacred record called the *Book of Mormon: Another Testament of Jesus Christ*. This book of scripture contains an account of God’s dealings with ancient American civilizations. LDS Church members consider this record sacred, along with the Old and New Testaments in the Bible.

On 6 April 1830, Joseph Smith and several others officially organized The Church of Jesus Christ of Latter-day Saints. The organization of the Church of Jesus Christ was an unforgettable occasion for those present. Smith wrote:

After a happy time spent in witnessing and feeling
for ourselves the powers and blessing of the Holy
Ghost, through the grace of God bestowed upon us, we
dismissed with the pleasing knowledge that we were

THE
BOOK OF MORMON:

AN ACCOUNT WRITTEN BY THE HAND OF MOR-
MON, UPON PLATES TAKEN FROM
THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the LORD, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the LORD, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether.

Also, which is a Record of the People of Jared, which were scattered at the time the LORD confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel how great things the LORD hath done for their fathers; and that they may know the covenants of the LORD, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the CHRIST, the ETERNAL GOD, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of CHRIST.

BY JOSEPH SMITH, JUNIOR,
AUTHOR AND PROPRIETOR.

PALMYRA:

PRINTED BY E. B. GRANDIN, FOR THE AUTHOR.

1830.

William Madison Wall and Nancy Haws Wall joined the Mormon faith in 1842.

now individually members of, and acknowledged of God, 'The Church of Jesus Christ,' organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament.¹

The Church's premise was that it was a restoration of the ancient Church organized by Christ and his disciples in Jerusalem. Smith claimed to have received the authority of Christ's gospel to organize the Church in modern times. Smith soon called twelve men as Apostles to proclaim the messages of God. The first Apostles were: Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, and Lyman E. Johnson.

NAUVOO, ILLINOIS: A CITY OF REFUGE

Throughout the infancy of the Church, the Latter-day Saints were persecuted for their beliefs. Church leaders urged the saints to relocate; however, in several locations they were rejected by their neighbors. The Church attempted to plant itself in New York, Ohio, and Missouri. Eventually the Church found refuge in the state of Illinois. Church leaders purchased plots of land in and around Commerce, Illinois. Smith renamed the new Illinois site *Nauvoo*, a Hebrew word meaning "beautiful." Saints from Missouri and Ohio were advised to gather with the body of the Church within Nauvoo which was in Hancock County. Saints also gathered on the other side of the Mississippi River in Lee County, Iowa.

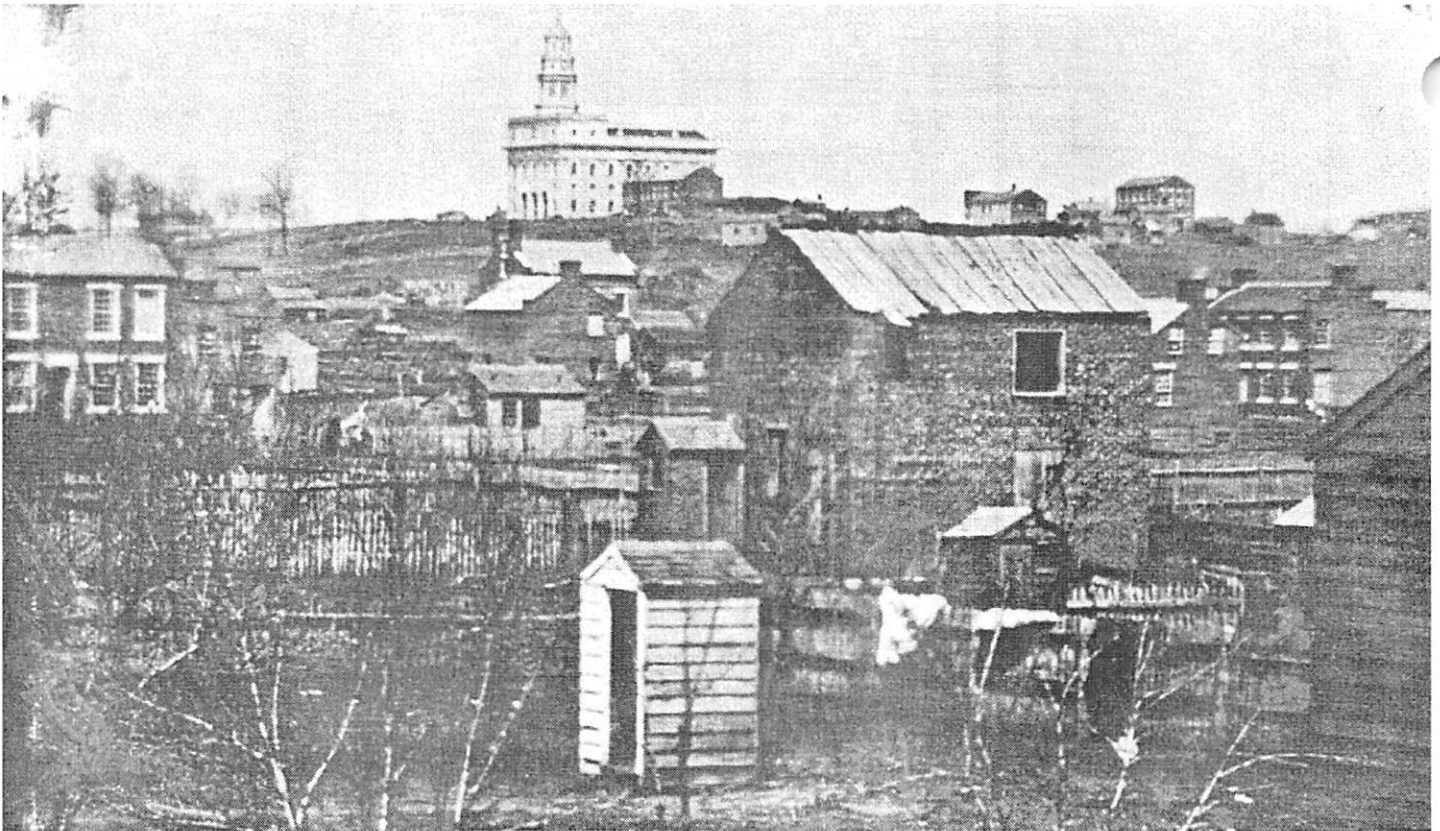
Joseph Smith commissioned Elders of the Church to proclaim the gospel throughout the world and throughout the cities in the United States. The Church experienced rapid growth in Great Britain and throughout the cities of the northeastern United States. On 15 June 1841 the First Presidency of the Church published a proclamation to the saints who were "scattered abroad" which explained and expressed appreciation of Mormons being welcomed into the state of Illinois. The First Presidency also charged:



The Wall family lived in Illinois from 1830 to 1846.

Let the brethren who love the propriety of Zion, who are anxious that her stakes would be strengthened and her cords lengthened, and who prefer her propriety to their chief joy, come and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, 'We, His servants, will arise and build.' ²

They promised that, "by a concentration of action, and a unity of effort: the Saints would see both their temporal and spiritual interest enhanced as the blessings of heaven would flow unto God's people."³ Smith and the other leaders of the Church were adamantly calling for a gathering of Zion to the swampy shores of the Mississippi in Nauvoo. He promised them blessings from God for so doing.



Nauvoo, Illinois circa 1845.

THE WALL AND HAWS FAMILIES BECOME MORMONS

At the time that the Latter-day Saints were calling for all members of the Church to come to their Zion, William Wall and Nancy Haws had fallen in love after seven years of living under the same roof. At the age of 18, William asked Nancy's father for permission to marry her. Nancy was 17 years-old at the time. On 7 January 1840, William and Nancy were married in Sangamon County. From the first day that the two met on the frozen creek to the day that they were joined in marriage, William and Nancy always had a special relationship with one another. On 12 April 1841, their first child, Mary Jane, was born in Springfield, Illinois.

The next year, an Elder from the Church of Jesus Christ of Latter-day Saints, Arvel Cox, visited their town. Nancy Haws Wall enthusiastically embraced this new faith and was baptized on 12 January 1842. Her husband, William, was baptized four months later on 15 May. Nancy's parents, William and Isabella Haws, and her siblings were also baptized during that year. After joining the Church, the two families heeded Joseph Smith's admonishment to gather in Nauvoo.

As the year 1841 began, happiness and excitement prevailed in Nauvoo. Reports were arriving from England recounting the tremendous missionary success of the Apostles. Persecution, which the members of the Church had suffered since its founding in 1830, was at this point virtually non-existent. Furthermore, the saints were ensured civil protection with the passage of the Nauvoo City Charter by the state legislature in December 1840. To add to this excitement, the First Presidency of the Church announced that they had received revelation to begin construction on the Nauvoo Temple. "But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me. . . For therein are the keys of the holy priesthood ordained, that you may receive honor and glory."⁴

On 15 January 1841, Joseph Smith sent a proclamation to the scattered saints explaining and expressing appreciation for the Nauvoo Charter. In coordination with this proclamation, Smith and the leaders of the community also planned to build a hotel, the Nauvoo House, for visiting statesmen, royalty and other honored guests. Aside from these massive building projects, the saints were constructing homes for themselves.

LIFE IN HANCOCK COUNTY, ILLINOIS IN THE 1840s

It was during this period of tremendous growth and activity that the Haws and Wall families arrived in Nauvoo. Construction on the temple was well underway after Joseph Smith laid its cornerstones on 6 April 1841. Of all the projects that Smith started in Nauvoo, the one that most captured the enthusiasm of the Latter-day Saints was the temple. The hopes of the Saints centered around the temple. Its construction dominated the activities of Nauvoo for five years. After laying the cornerstones, workmen immediately began working in earnest for its completion. The temple was built largely by donated labor. Most able-bodied men in Nauvoo contributed work either in the quarry or on the temple, often donating one day in ten as tithing labor. The women served by sewing clothing and preparing meals for the workmen. Monetary donations were solicited from all the saints. Each member was expected to contribute one-tenth of all he possessed at the commencement of the construction and one-tenth of all increase from that time until its completion.

During the early years of the Mormon colonization, Nauvoo's economy was unable to adequately support its rapidly growing population. The first concern of all new arrivals was to find shelter for their family. The second concern was to find employment to support them. Both concerns were in high demand and were thus difficult to obtain. During the first stages of establishing Nauvoo, large numbers of poor English immigrants and impoverished saints from other regions of the United States drove the per capita wealth down. These people needed a large number of goods and services and did not have adequate capital to purchase these things. With all tithing contributions being used to purchase materials for the temple, none of these funds were available to help the destitute. Cash contributions were difficult enough to collect to bury the dead, let alone to feed the living.

As in other American cities at that time, agriculture was the main economic enterprise in Nauvoo. Many family who owned an acre of property maintained a garden with fruit trees, grapevines, and vegetables. With the rapid influx of newcomers there was a demand for land. These new members of the Church and community were eager to build homes, cultivate the soil, set up businesses, or practice their trades. Nauvoo quickly became a bustling and productive center of activity. In Nauvoo there were many small shops and later small factories: sawmills, printing offices, bakeries, blacksmith's, and carpenter's shops. There was employment in Nauvoo, but few employers had money to pay wages, and the laborer was often required to take produce or goods in lieu of money. An emigrant could work on a farm

for a day and earn one dollar, or something equal to it. For instance, a man digging potatoes would receive one-fifth of what he dug; if he cut corn, he received one-eighth. After one or two years of collecting compensation, an emigrant could likely save enough money to buy land and bricks to build a home.

As a people, the saints were eager to further their education. This higher learning for many in Nauvoo came through public lectures and debates. Many traveling lecturers spoke in Nauvoo on topics as diverse as literature and geology. The Nauvoo Lyceum conducted regular debates on current issues. The chief source of news in Nauvoo was the newspaper. Starting in November 1839, the Church published the *Times and Seasons*. As the official publication of the Church, the *Times and Seasons* was an important source of information to the saints. Nauvoo also had a weekly non-religious newspaper devoted to agriculture, business, science, art, and community events. When it first appeared in April 1842 it was known as the *Wasp*, but the name was later changed to the *Nauvoo Neighbor*.

Nauvoo was a flourishing young city with new buildings being constructed every day. Even in its youth, Nauvoo enjoyed the cultural events of a mature community. Nauvoo's residents, like other Americans, had some time for and enjoyed participating in recreational activities. They attended the theater, lectures, balls, and musical events. Wood cutting and quilting bees, cooperative barn and house building, and fishing were other popular recreational activities.

THE WALL & HAWS FAMILIES IN RAMUS, ILLINOIS

In addition to Nauvoo, other major Mormon settlements in the area were Ramus, Hancock County; Lima, Adams County in both Illinois and Montrose, Lee County, Iowa. When Joseph Smith arrived in Illinois from Ohio in 1839, he established 18 separate branches (congregations) of the Church; by 1845 there were 34 branches. This growth resulted principally from the tremendous success of the Mormon missionary efforts in the British Isles.

The Nauvoo LDS Stake (similar to a diocese) was organized on 5 October 1839; and the next stake was organized on 15 July 1840 in Ramus (now Webster, Illinois). Ramus, a name taken from the Latin word meaning "branch," was located about 22 miles southeast of Nauvoo and was originally laid out and colonized under the direction of Joel Johnson. Elder Johnson was called to be the first president of the Ramus LDS Stake and William Madison Wall was called as the "Presiding Elder" of one of its branches.

During the Mormon period, a road to Ramus connected with a road to Carthage, making it convenient for Joseph Smith to visit friends and family there. The Prophet's sisters, Sophronia and Catherine lived in Ramus as did his good friends, Philander Coltrin and Benjamin F. Johnson. Abraham Lincoln was also a frequent visitor at his Uncle Mordecai Lincoln's home in Ramus. Lincoln came often also to visit his political cronies, Orville and Jonathan Browning in nearby Quincy, Illinois.

It was while visiting Benjamin Johnson and others in Ramus in April and May of 1843, that the Prophet Joseph Smith received two significant revelations (Doctrine & Covenants, Sections 130 and 131). On 16 May 1843, Joseph Smith, George Miller, William Clayton, Eliza and Lydia Partridge traveled to Ramus. The Prophet and William Clayton stayed at Benjamin F. Johnson's home over night. Before retiring, the party of friends engaged in conversation on spiritual topics. The Prophet told them that "except a man and his wife enter into an everlasting covenant and are married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is they will not have any children after the resurrection." Then Joseph Smith spoke of the three heavens in the celestial glory.⁵

On his return home from Ramus, on 18 May, Joseph Smith took dinner with Judge Stephen A. Douglas, at Carthage and gave him a detailed account of the persecutions the Latter-day Saints had suffered. He concluded his narrative with a prophecy, which LDS historian and General Authority Brigham H. Roberts considered one of the "most remarkable prophecies" either in ancient or modern times. "Judge, you will aspire to the presidency of the United States," Joseph Smith began. "And if ever you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life."⁶

Stephen A. Douglas did aspire to the presidency, but on 12 June 1857, he turned his hand against the Latter-day Saints, in spite of the prophetic warning. In a speech delivered at Springfield, Illinois, Douglas accused the Mormons of all the crimes known to the penal code in a political move to gain favor among the enemies of the Church. The result was just as the Prophet Joseph Smith had said, Douglas was defeated. In the U.S. Presidential elections of 1860, Abraham Lincoln carried 18 states; Breckinridge, 11; Bell, 3 and Stephen A. Douglas only one! Less than a year after his nomination, Douglas died at the young age of forty-eight.⁷

Ramus was the place where William M. Wall and his family faced violent persecution from the anti-Mormon mob. In the fall of 1845, when William was away from home, a mob of 25 or 30 men drove his nine month pregnant wife Nancy, her mother and two daughters, Mary Jane and Eliza Helen, from their home. The men threatened to burn the house over their heads unless they evacuated immediately. One of the mobsters struck Sister Haws on the back with his bayonet and said, "Get along old woman, you can move faster than that."

The frightened family waited in the streets of Ramus until William returned. He took them to an old cabin in the woods not far away, not daring to return to their home while the anti-Mormon mob was still there. A few hours later William Wall went home and broke through a window. He gathered together some bedding, carpets, clothing and provisions. He worked through the night transferring the family possessions to the small cabin in the woods. The next day (12 November 1845) Nancy Isabelle Wall was born. When she was four days old, her father put the family in a wagon and struck out to find a new home. Eventually the Walls made it to Council Bluffs, Iowa where they lived during the next five years.⁸

WILLIAM M. WALL AND THE PROPHET JOSEPH SMITH IN HANCOCK COUNTY

William M. Wall became well acquainted with the Mormon leader, Joseph Smith. He was given Church responsibilities and Priesthood callings. There were many assignments that kept the saints busy in Nauvoo during these early years. The men were to work on the Temple, build their homes and cultivate their small farms so that they were able to sustain their families. While the city of Nauvoo expanded from the immigrating saints, it was also expanding from within. The Wall family increased with the births of their two daughters, Eliza Helen on 26 September 1843 and Nancy Isabella on 12 November 1845.

With large parties of people arriving almost weekly, Nauvoo was busting at the seams with new citizens. Since land and buildings were the chief assets in Nauvoo, buying selling, and exchanging land became one of the city's major businesses. During his first two years in Nauvoo, Joseph Smith was heavily engaged in real estate transactions as the Church treasurer and later the trustee-in-trust. Since Church members had little or no money, they often obtained land from private investors, who traded land to new arrivals for anything they had of value.



Joseph Smith called William M. Wall to positions of responsibility in Illinois.

The Church had purchased most of the lowlands and its leaders encouraged the saints to buy lots and establish businesses there so the Church could divest itself of the land it had purchased in bulk and pay its debts. Some owners of land on the bluffs accused the Church of unfair competition and argued that it was healthier to live on the higher ground. Gradually seeds of jealousy over these and other problems led some members to apostatize from the Church.

Although the land in and around Nauvoo was fertile, it was a virgin prairie. The land was filled with swamps, grasses, and weeds. Turning this wilderness into a prospering farmland was a challenge to the most ambitious. This process took patience, endurance, courage, and hard work. Prairie grass made it difficult for farmers to break the soil. The whole area was covered with this dense sod. In some places the grass in the sod grew from six to twelve feet in height. In the summer months, the grass became dry and was perfect fuel for prairie fires. The frontier farmers developed special prairie breaking plows which were drawn by oxen. After the ground was broken, another pest took the place of prairie grass: the blackweed, a species of the sunflower that came up on recently broken soil. These were among the challenges to starting a farm on the frontier.

This land was also home of the American rattlesnake. And being so near to the swamps of the Mississippi River, the City of Nauvoo was infested with mosquitos and horseflies. Livestock and small children were annoyed by the bites of these insects. Malaria was rampant during this time in Nauvoo. The mosquito acted as a carrier of this dreaded disease.

Crime was another problem these frontiersmen faced. Without well-established law enforcement, bandits and thieves threatened frontier families like the Walls and the Haws to take away their valuables. Sometimes these thieves would impersonate leaders of the Church and tell the saints that Joseph Smith needed their property for the good of the Church.

To combat crime and other types of hostility, the leaders of the Church created the Nauvoo Legion with Joseph Smith as the commanding general. The Legion was a symbol of the quasi-sovereignty of Nauvoo. The idea of a military force for the Church and city was easily born. Universal militia service was commonplace in the western frontier. These militia companies were usually formed when a new county was organized; such companies elected their own officers, who were then commissioned by the state. The state also armed the militia at least nominally. The first Mormon

militia had come into being with the creation of Caldwell County, Missouri, and was an important factor in anti-Mormon feeling there. In Illinois, the Nauvoo Charter granted the Latter-day Saints rather than Hancock County permission to organize a local militia. This constituted a new type of governmental status. The “extraordinary militia clause” in the charter provided for a military force to be semi-independent, like the city. (*History of the Church* V.5 p.302)

On 8 January 1841, Smith said:

The ‘Nauvoo Legion’ . . . will enable us to perform our military duty by ourselves, and thus afford us the power and privilege of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the state and nation, as a people, whenever the public service requires our aid, thus proving ourselves obedient to the paramount laws of the land, and ready at all times to sustain and execute them.⁹

The Legion was the vehicle of protection and administrator of justice in Nauvoo. Anti-Mormons feared the power of Smith, who, as commander, was in sole charge of the small army. William M. Wall served as a Lieutenant of the Legion for a time. In this capacity, Wall served under Brigham Young, John Taylor, and Willard Richards, who were Captains of the Legion. Between Wall’s ecclesiastical responsibilities and his military service, he was an asset to Joseph Smith.¹⁰ In fact, Smith called Wall to be the president of the branch of the Church in Ramus, Hancock County, Illinois. Wall was also a formidable wrestling partner to Joseph Smith. Juliet Wall Nuttall, William’s eighth child, recalls her mother telling her the following.

Both Nancy and William were active members of their new-found religion and were personally acquainted with the prophet before his martyrdom. Several times the Prophet and William Wall engaged in a friendly wrestle. Both were large [Wall weighed over 200 pounds], strong men over six feet tall and were well matched for one another.¹¹

Church leaders were imprisoned continuously throughout this period. For four winter months Joseph Smith was incarcerated in a small prison in Liberty, Missouri just at the same time that the saints were driven out of the state. Smith and the other leaders were arrested on trumped up charges and later released. William M. Wall was also a victim of this practice in January of 1845. Nancy told the story to her daughter, Juliet who would later write:

Shortly after the death of my grandfather [William Haws died on 11 January 1845], my father, William Madison Wall was imprisoned with other church leaders for the sake of the Gospel. My father was a natural mimic, and able to imitate any voice.

One evening the prison warden left the keys in the cell door and stepped outside. William reached through the bars of the prison door and unlocked it and shouted, imitating the Warden's voice, 'Bill Wall is loose.' In the confusion the remaining guards left their posts and the imprisoned group all escaped. This was a fulfillment of one of the promises made in his Patriarchal blessing when he was told prison doors would not hold him.

He went into hiding after letting me know where he intended to go. Nancy carried him food and supplies, having to go through the cemetery where her father had recently been buried. These circumstances were very hard on her so he soon came out of hiding and gave himself up to the authorities as he hated to see his beloved Nancy feeling so badly.¹²

JOSEPH SMITH FOR U.S. PRESIDENT IN 1844

While apostasy festered in Nauvoo in late 1843, the Prophet Joseph Smith was busy politically. Realizing that 1844 was a national election year, he wrote letters to John C. Calhoun, Lewis Cass, Henry Clay and Martin Van Buren, the men most frequently mentioned as candidates for the presidency. He asked each man what his course would be toward the Latter-day Saints if he were elected, especially in helping the Mormons obtain redress for property lost in Missouri. Cass, Clay and Calhoun responded by letter, but none proposed the kind of federal intervention that the Prophet and the Church members desired.

It seemed obvious that there was no one the Latter-day Saints could endorse for the upcoming elections. The brethren unanimously sustained a motion to propose their own ticket. In his political platform Joseph Smith advocated revoking imprisonment for debt, turning prisons into seminaries of learning, abolishing slavery by 1850 and reimbursing shareholders out of revenue from the sale of public lands. Smith's first choice as his vice-presidential running mate was the prominent New York journalist and friend James A. Bennet. Bennet declined and Joseph finally settled on Sidney Rigdon.

On 11 March 1844 a council meeting was held in Nauvoo to organize the political "kingdom of God" in preparation for the second coming of Christ. Now that the Prophet was a candidate for high political office, the time seemed right to inaugurate the council body as the campaign committee. The group consisted of about fifty members, including most of the LDS Church leadership. It later became known as the Council of Fifty.

By the end of April 1844, a list of priesthood leaders and their campaign assignments was published in the *Nauvoo Neighbor*. It was also decided to try to secure the appointment of party delegates from several states to attend the national convention to be held in Baltimore, Maryland in July. It was planned that during the convention Joseph Smith would be nominated as a presidential candidate.

The days in Nauvoo during 1844 were tumultuous times. Members of the Church and non-members were struggling for political and economic dominance. Several high-ranking officers of the Church became opposed to Joseph Smith and other leaders. These people tried to turn members against their leaders. In stark contrast to the righteousness of most of the saints who lived in prospering Nauvoo was the

spreading apostasy of a few within their midst. William Law, a member of the Church's First Presidency, and his brother Wilson led the conspiracy against Smith. Throughout the early months of 1844 their followers gradually grew to approximately two hundred people. Other leaders included the brothers Robert and Charles Foster, Chauncey and Francis Higbee, and two influential non-Mormons -- Sylvester Emmons, a member of the Nauvoo city council, and Joseph H. Jackson, a notorious criminal.

Leaders of the conspiracy were exposed in the *Times and Seasons* and were excommunicated from the Church. Thwarted in their plans, the dissenters decided to publish an opposition newspaper. The first and only issue of their paper, which was called the *Nauvoo Expositor*, appeared on 7 June 1844. Throughout the paper they accused Joseph Smith of teaching vicious principles, practicing immoralities, advocating so-called spiritual wifery (polygamy), grasping for political power, preaching that there were many gods, and promoting an inquisition.

The city council suspended one of their members, the non-Mormon editor of the *Expositor*, and discussed the identity of the publishers and their intent. The council ruled that the newspaper was a public nuisance in that it slandered individuals in the city. They also reasoned that if nothing were done to stop the libelous paper, the anti-Mormons would be aroused to mob action. Smith, as mayor, ordered the city marshal, John Greene, to destroy the press and burn any remaining newspapers. The order was carried out within hours. The city council acted legally to abate a public nuisance, although the legal opinion of the time allowed only the destruction of the published issues of the offending paper. The demolition of the press was a violation of property rights.¹³

THE MARTYRDOM OF JOSEPH & HYRUM SMITH

After the destruction of the press, the publishers rushed to Carthage and obtained a warrant against the Nauvoo city council for their action. Joseph Smith and the other council members were released following a *habeas corpus* hearing before the Nauvoo municipal court. This further aroused the public. Enemies of the Church cited the *Expositor* destruction as a violation of the First Amendment of the Constitution's free speech clause. These enemies called for Governor Ford to order the removal of the saints from Hancock County. Leaders of the *Expositor* controversy incited mob action against the Mormons. These times were so dangerous for Smith and other leaders, that they mobilized the Nauvoo Legion and placed the city under martial

law. Illinois state officials countered these actions by deploying state troops to disarm Smith's Legion. The whole region surrounding Hancock County was in a riotous mood.

On 24 June 1844, the state militia arrested Joseph Smith, his brother Hyrum, and the members of the city council. They were then transported from Nauvoo to Carthage. On 26 June, a hearing was held on the charge of treason. Since treason was a non-bailable charge, they were required to remain in custody until 29 June. They spent their time in the Carthage Jail. The first night in the jail the jailers permitted Willard Richards, John Taylor, and Dan Jones (who weren't under arrest) to remain with Joseph and Hyrum.

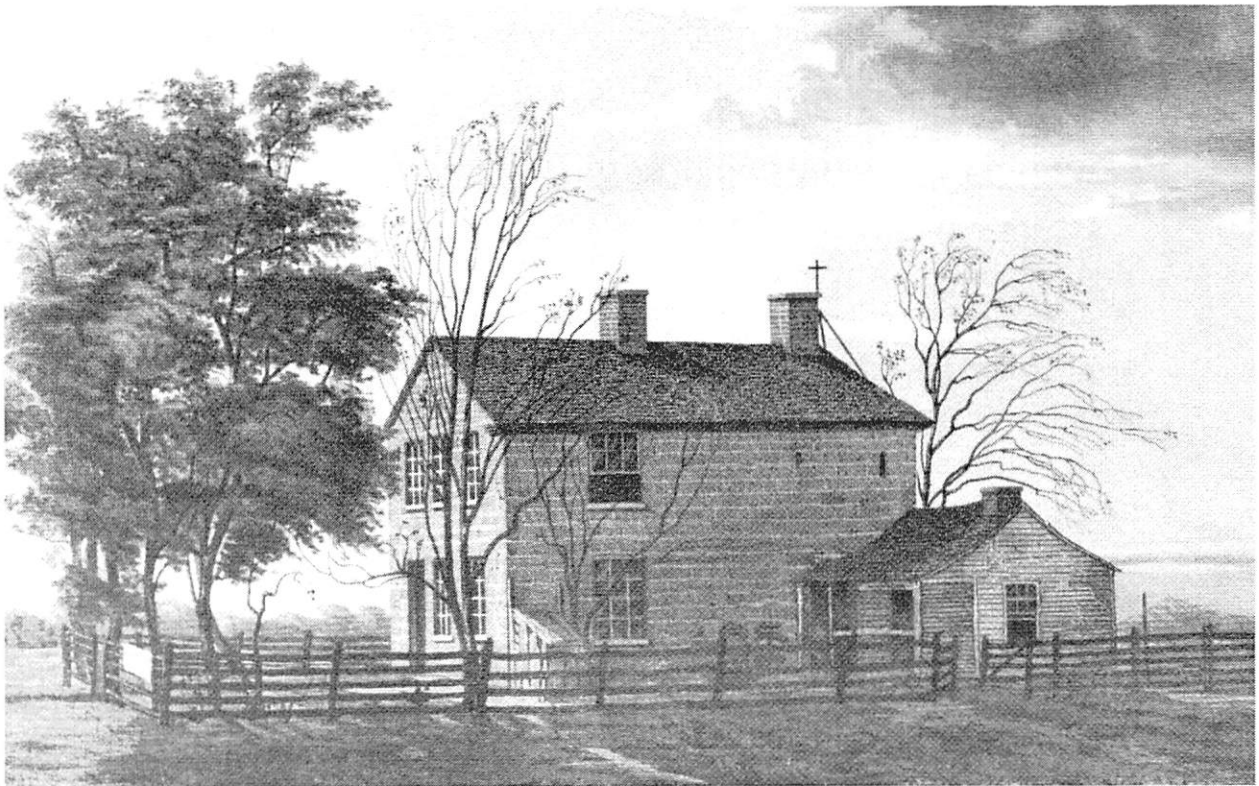
On 26 June 1844, the last night of his life, Joseph Smith heard a gun shot, left the bed and lay on the floor near Dan Jones. The Prophet whispered, "Are you afraid to die?" "Engaged in such a cause I do not think death would have many terrors," Jones replied. "You will yet see Wales and fulfill the mission appointed you before you die," Joseph prophesied.¹⁴ Thousands of faithful Latter-day Saints enjoy the blessings of the Church today because Dan Jones served many successful missions to his native Wales.

One interesting note for members of the Wall family is the following passage describing Joseph Smith's activities on 26 June 1844: "While Joseph was writing at the jailor's desk, William Wall stepped up, wanting to deliver a verbal message to him from his uncle, John Smith. He turned round to speak to Wall, but the guard refused to allow them any communication."¹⁵

On 27 June, a mob of 100 men with blackened faces arrived in town and headed for the jail. The prisoners heard a scuffle and several gunshots. Smith and the others rushed to the door to fight off the assailants who had ascended the stairs and poked their guns through the half-closed door. John Taylor and Willard Richards attempted to deflect the muskets with their canes. A bullet fired through the panel of the door struck Hyrum on the left side of his face. He fell dead. Joseph retaliated by firing his six-shooter (one of two firearms that had been smuggled into the jail by Cyrus Wheelock) into the crowded hall. John Taylor attempted to jump out of the second story window, but was hit by gunfire. A shot from outside the jail hit the watch in his vest pocket, which knocked him back into the room. As he fell to the ground, he was hit on his wrist and below his left knee. Joseph Smith tried the same escape. He also was immediately struck by gunfire. Smith fell out of the window onto the ground below. The Mormon Prophet was dead.

add
Hyrum
pic.

*Joseph and Hyrum Smith were
martyred in Carthage Jail in 1844.*



THE SECRET BURIAL OF JOSEPH & HYRUM SMITH

At seven o'clock Saturday morning, 29 June 1844, the bodies of Joseph and Hyrum Smith were put into their coffins which were covered with black velvet fastened with brass nails. An hour later the Mansion House room was opened so that the saints could view the bodies of the martyred Prophet and Patriarch. An estimated crowd of over ten thousand visited their remains that day. A stream of people entered at the west door of the Mansion House and left by the north door until 5:00 p.m. About midnight the coffins containing the bodies were taken from the Mansion by Dimick Huntington, Edward Hunter, William Huntington and others. They carried the coffins to the Nauvoo House, which was still under construction. The coffins were buried in the cellar that night.

The bodies of Joseph Smith and Hyrum Smith remained in these graves in the Nauvoo House until the fall of 1844, when they were removed at Emma Smith's request to a spot under the dirt floor of the "spring house" near the Old Homestead. In August 1991, Elder Russell M. Ballard, a great-great-great-grandson of Hyrum Smith, dedicated the renovated Smith Family Cemetery in Nauvoo and relocated the final resting place of Joseph and Hyrum Smith, as well as other members of the Joseph Smith, Sr. and Lucy Mack Smith family.

NEW LDS LEADERSHIP UNDER BRIGHAM YOUNG

When Joseph Smith was murdered, a deep gloom fell over the city of Nauvoo. Members of the Church did not know to whom to look for leadership with their leader of 24 years gone. Leadership of the Church reverted to the Quorum of the Twelve Apostles, many of whom were returning from their missions in the eastern states. All of the Apostles returned to Nauvoo in the first week of August. Sidney Rigdon, First Counselor in the First Presidency, arrived from Pittsburg, Pennsylvania on 3 August 1844 with the expectation of taking over the Church leadership. During the previous year, however, Rigdon had begun taking a course contrary to the counsel of the Prophet Joseph Smith and had become estranged from the Church.

Brigham Young, President of the Quorum of the Twelve Apostles, did not return to Nauvoo until 6 August 1844. He declared that he wanted only to know "what God says" about who should lead the Church. The Twelve called a public meeting for Thursday, 8 August 1844. Sidney Rigdon spoke in the morning session for more than one hour. He won few if any adherents to his position.



Brigham Young entrusted William M. Wall with many duties.

Brigham Young then spoke briefly, comforting the hearts of the Latter-day Saints. George Q. Cannon, was also among them. He declared that:

It was the voice of Joseph himself; and not only was it the voice of Joseph which was heard; but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them. They both saw and heard with their natural eyes and ears, and then the words which were uttered came, accompanied by the Spirit and with great joy.¹⁶

Later in October of 1847, Brigham Young spoke to hundreds of the Saints gathered in Winter Quarters, Nebraska with the same powerful result. Nancy Wall was present at the meeting. She told her daughter, Juliet, of her confirmation that Brigham Young was to be their next leader. "Nancy attended the conference when Brigham Young was chosen to take Joseph Smith's place as President of the Church. She was one of the many who testified that the mantle of Joseph Smith fell on Brigham Young, so much so, that even his voice sounded like the Prophet Joseph."¹⁷

Brigham Young also recounts his thoughts of the day. He wrote: "My heart was swollen with compassion towards them and by the power of the Holy Ghost, even the spirit of the Prophets, I was enabled to comfort the hearts of the Saints."¹⁸

Brigham Young's mission to the British Isles had refined his leadership capabilities. The other Apostles also benefitted from their missionary service. The mission of the Twelve to Great Britain had welded them into a united quorum under Young's direction. When they returned to America, Joseph Smith increased their responsibilities in both temporal and ecclesiastical affairs. They were involved in raising funds for the Nauvoo House and the temple as well as constructing them, helping the poor, managing the Church's real estate, and directing the settlement of new emigrants into Illinois. They participated in decisions affecting Nauvoo business and economic development. Members of the Twelve were given responsibility over Church publishing, they directed the calling, assigning, and instructing of missionaries, they presided over conferences both in the field and in Nauvoo, and they regulated the branches abroad.

Other important preparation came from Joseph Smith himself. Feeling that he soon might die, Smith took great care during the last seven months of his life to carefully prepare the Twelve. He met with the quorum almost every day to instruct them and give them additional responsibilities. In a council meeting in March 1844, Smith told the Twelve that he could now leave them because his work was done and the foundation was laid so the kingdom of God could be reared.

Elder Wilford Woodruff was a witness to this meeting and those last days with Smith. He wrote:

I am a living witness to the testimony that he [Joseph Smith] gave to the Twelve Apostles when all of us received our endowments from under his hands. I remember the last speech that he ever gave us before his death. It was before we started upon our mission to the East. He stood upon his feet some three hours. The room was filled as with consuming fire, his face was as clear as amber, and he was clothed upon by the power of God. He laid before us our duty. He laid before us the fullness of this great work of God; and in his remarks to us he said: 'I Have had sealed upon my head every key, every power, every principle of life and salvation that God has ever given any man who ever lived upon the face of the earth. And these principles and this Priesthood and power belong to this great and last dispensation which the God of Heaven has set His hand to establish in the earth. 'Now,' said he addressing the Twelve, 'I Have sealed upon your heads every key, every power, and every principle which the Lord has sealed upon my head.'

After addressing us in this manner he said: 'I tell you, the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it you will be damned.'¹⁹

There were many saints who did not accept Brigham Young as their new leader. Some of Joseph Smith's family did not follow the Twelve. Smith's widow, Emma, could not be reconciled with the Twelve on economic and theological matters, especially polygamy and property ownership. She became embittered and influenced her children against following the direction of the Twelve. There were others who refused to follow the leadership of Young and the Twelve. A few members were sympathetic to Emma's plight and became disaffected from the Church.

Notwithstanding these challenges, Nauvoo continued to grow. The building industry particularly flourished and outdistanced all other trades in Nauvoo. New frame and brick homes were built as the city's activity actually increased. From 1840 to 1845 Nauvoo's population soared from 2,500 to nearly 12,000 (compared to 11,500 in Chicago). Many earlier settlers to Nauvoo built new homes, since their original shelter was often a hastily constructed log or frame hut. Heber C. Kimball and Willard Richards replaced their log homes with handsome two-story brick houses in 1845. Public construction projects, such as the Seventies Hall and Concert hall, complemented the residential building boom. A stone dike, or wing dam, in the Mississippi River, intended as a source of water power for workshops and machinery, was also begun. The largest project; however, continued to be the completion of the temple. In June of 1845, Brigham Young sent a letter to Wilford Woodruff, then presiding over the British Mission, about the growth of Nauvoo. He wrote:

The city looks like a paradise. All the lots and land, which have heretofore been vacant and unoccupied, were enclosed in the spring, and planted with grain and vegetables, which makes it look more like a garden than a city. . . Hundreds of acres of prairie land have also been enclosed, and are now under good cultivation, blooming with corn, wheat, potatoes, and other necessities of life. Many strangers are pouring in to view the Temple and the city. They express their astonishment and surprise to see the rapid progress.²⁰

This spectacular growth increased the antagonism of the enemies of the Church. Even with the recent death of their leader, the Church was not showing signs of weakness. The enemies of the Church supposed that it would not endure without its charismatic leader. And when they saw that it was not only surviving but was flourishing, it renewed their desire to drive the saints out of the state. Soon anti-Mormon mobs burned outlying farms of members of the Church. Congressman Stephen A. Douglas sympathized with the members of the Church in this time of violence. He counseled Church leaders to find a place to settle in the Western United States. He also promised to use his influence in assisting their move. For sometime Church leaders had planned a move to the isolated Rocky Mountains, so these negotiations proceeded smoothly. Finally the saints agreed to leave Nauvoo the following spring as soon as the grass on the prairies was high enough to sustain their livestock. Trustees of the Church would remain in Nauvoo to sell the property of those who could not dispose of it by springtime.

JOSEPH SMITH'S 1842-VISION OF THE ROCKY MOUNTAINS

Long before he died, Joseph Smith had discussed moving the Church to the West. In 1842 he had prophesied that the saints would continue to suffer much affliction and "some of you will live to go and assist in making settlements and build cities and see the saints become a mighty people in the midst of the Rocky Mountains."²¹ The murder of the Smith brothers was the beginning of the end for Nauvoo. The city's charter, which allowed them to inhabit, protect and govern Nauvoo, was being revoked by the Illinois State Legislature the following winter. By 1845 the civil authorities in county and state were either unwilling or unable to protect the city from a rising tide of violence in the area.

In September of 1845, Brigham Young, leader of the Mormons, announced that the city would be abandoned the following spring. Preparations were undertaken during the winter of 1845 to move not only the Illinois saints but the whole Church to the West. Nauvoo was evacuated during the spring and summer of 1846 under continuing pressure from anti-Mormon groups. By autumn what had been the most populous city in Illinois was virtually deserted.

THE DEDICATION OF THE NAUVOO TEMPLE

AND THE MORMON EXODUS

Even after the exodus of the Mormons from Nauvoo began in February 1846, Brigham Young and members of the Twelve kept work moving on the Temple. They were determined to complete this edifice before departing for the West. Young frequently met with the architect and temple committee and repeatedly invited the members to “gather to Nauvoo with their means” to help build the temple. By spring of 1845 the capstone was in position. The workers then assembled the roof and finished the interior. Rooms in the temple were dedicated as they were completed so that ordinance work could begin as soon as possible. General conference convened in the partially finished edifice in October 1845.

Brigham Young opened the services of the day by a dedicatory prayer, presenting the Temple, thus far completed, as a monument of the saints’ liberality, fidelity, and faith, concluding: ‘Lord, we dedicate this house and ourselves, to thee.’ The day was occupied most agreeably in hearing instructions and teachings and offering up the gratitude of honest hearts, for so great a privilege, as worshiping God within instead of with an edifice, whose beauty and workmanship will compare with any house of worship in America, and whose motto is: ‘HOLINESS TO THE LORD.’²²

While the Latter-day Saints were overjoyed to have completed this “House of the Lord,” their opportunities to enjoy the blessing of the endowments and other covenants performed in the Nauvoo Temple were brief. From 10 December 1845 to 7 February 1846 hundreds of Mormons received their endowments. Current records maintained by the staff of the Nauvoo Restoration, Inc. LDS Family History Library indicate that William Madison Wall and Nancy Haws Wall received their own endowments in the Nauvoo Temple on 3 February 1846.

After the Mormons left Nauvoo permanently their temple quickly deteriorated. On 9 October 1848 the temple was gutted by an arsonist’s fire. Several walls were razed by a tornado on 27 May 1850. The temple stones were used in many public and



The Nauvoo Temple circa 1850.

private buildings, including the old Nauvoo jailhouse. The remaining wall was pulled down and all usable building stones were carried off by residents of the area between 1846 and 1865, and the basement was completely filled in.

Only one year after the stonemasons fixed the capstone into place, the first saints began leaving the city of Nauvoo. The first wagons, including William and Nancy Wall, who had just completed their endowments in the Temple, rolled out of Nauvoo to the ferry on 4 February 1846. Within a few days the river froze allowing the exodus to move quicker. Once across the Mississippi they broke a nine-mile trail to Sugar Creek, set up camp, and awaited the arrival of Brigham Young. During February over 3,000 people crossed the river under the direction of Hosea Stout, captain of the Nauvoo police, and gathered at Sugar Creek. By mid-March that year thousands of saints had left Nauvoo, and hundreds left in both April and May. But many still remained in the city.

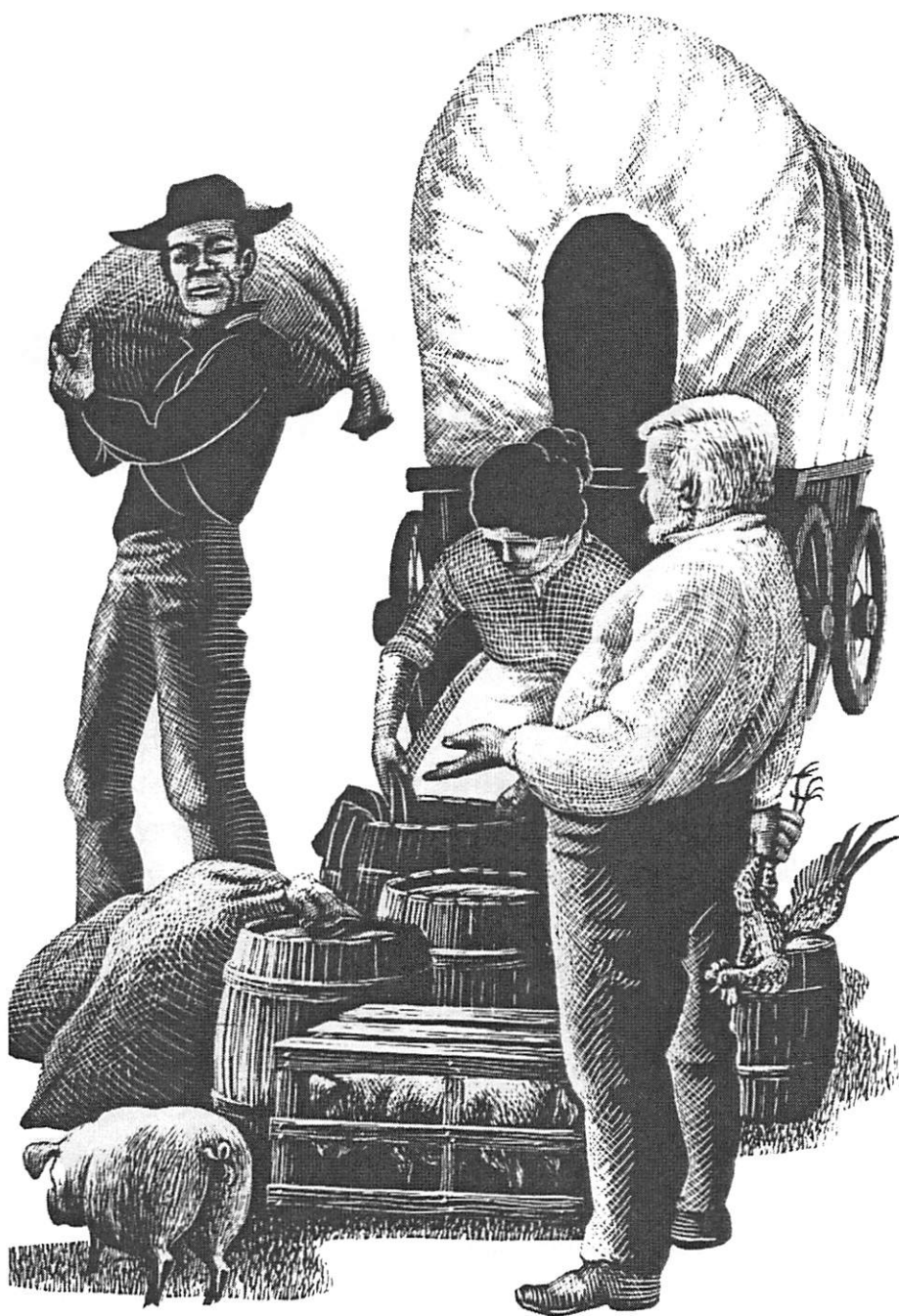
When opponents of the Church realized that not all the Saints were going to leave Nauvoo by summer, persecution began anew. Men and women harvesting grain were attacked and some were severely beaten. This type of harassment lasted all

summer into the fall of 1846. By the second week in September the anti-Mormons were determined to drive the saints out of Nauvoo. Approximately eight hundred such men equipped with six cannons prepared to lay siege to the city. The saints and some new citizens, numbering only about 150 fighting men, prepared to defend the city. The Battle of Nauvoo began on 10 September, with sporadic firing. During the following two days there were minor skirmishes. On 13 September an anti-Mormon column advanced in an attempt to rout the defenders. A spirited counterattack led by Daniel H. Wells saved the day, but there were casualties on both sides. The battle continued the next day, which was the Sabbath.

The saints were forced to surrender unconditionally in order to save their lives and gain a chance of escaping across the river. Only five men and their families were allowed to stay in Nauvoo to dispose of their property. Those who could quickly crossed the river without provisions or additional clothing. Finally, the mob entered the city, looted homes, stormed the temple and tried to set it ablaze. Some saints who were not able to escape fast enough were beaten or thrown into the river by the mob.

Mormon refugee camps in Iowa of 500-600 dispossessed men, women, and children, including those who had been left as too sick to travel, were scattered along the riverbank of the Mississippi. Many only had blankets and huts for shelter and little to eat. It is recorded that on 9 October, when food was in especially short supply, several large flocks of quail flew into camp and landed on the ground and even on tables. Many of them were caught, cooked, and eaten by the hungry saints. This event reminded the devout of the ancient Hebrews following Moses to the promised land. The Bible mentions that quail were delivered by the hand of God to them.²³

On 11 November 1844, William Madison Wall's family was driven from their home in Ramus by the anti-Mormon mobs. Their home was later burned by the mob. William and Nancy Wall, having just been endowed in the Temple on 3 February, crossed the Mississippi River with hundreds of other saints, to return to their home in Council Bluffs. The only possessions that they were able to take with them were those they could carry or the items that would fit in their horse drawn wagon. When the saints crossed the Mississippi River into Iowa, they began a quest for a new home where they could build a city and reside without oppression. The way to this new refuge was not easy; it exacted toil, sacrifice, and death, and the first leg of the journey -- the trek across Iowa territory to Council Bluffs -- proved to be the most difficult.



Many Saints left Nauvoo in February 1846, the Wall's traveled with them back to their temporary home in Winter Quarters.



The Elk Horn River Ferry circa 1847.

The saints, including William and Nancy Wall, called themselves the “modern Camp of Israel.” This trek across Iowa took 131 days to cover 300 miles. Inadequate preparation, lack of knowledgeable guides, delays, miserable weather, and difficult terrain made the Iowa journey one of the most trying in the Church’s history. A year later Brigham Young’s “pioneer company” took only 111 days to cover 1,050 miles from Winter Quarters to the Great Salt Lake Valley.

The destination of the Camp of Israel was Winter Quarters, Nebraska, which was just across the Missouri River from Council Bluffs, Iowa. The saints traveled through Richardson’s Point, Charlton River Camp, Locust Creek, and Council Bluffs. While in Council Bluffs, Nancy Wall gave birth to their first son, William Madison Jr., on 19 October 1847. The Wall’s second son, Isaac Oliver, was born on 21 October 1849. The Walls were assigned to remain at Winter Quarters until 1850. William M. Wall made many great contributions to the Church while at Winter Quarters. He helped to organize and activate the Mormon Battalion. He was also assigned by Brigham Young to raise crops there until the majority of the saints had passed through on their way to the west.

RECRUITING THE MORMON BATTALION

In 1845 the United States annexed Texas, thereby angering Mexico, which still claimed much of Texas territory. Mexican troops and United States cavalry had a skirmish on 24 April 1846, but Congress did not declare war until 12 May 1846. American expansionists were excited about the war because it offered an opportunity to acquire territory extending to the Pacific Ocean. President James K. Polk, himself an expansionist, included in his war aims the acquisition of New Mexico and Upper California. The U.S. Army of the West was charged with conquering this vast territory.

The war with Mexico came precisely when the Latter-day Saints were petitioning Washington D.C. for assistance in their move west. Before leaving Nauvoo, Brigham Young called Elder Jesse C. Little to preside over the Church in the east and go to the nation's capital with a request for assistance. Elder Little was assisted by his friend, 24-year-old Thomas L. Kane, son of John Kane, a prominent federal judge and political associate of President Polk. Thomas had worked with his father as a law clerk and was therefore well-known in Washington, D.C. Together Little and Kane negotiated with officials for government contracts to build blockhouses and forts along the Oregon Trail, and the war with Mexico provided a better opportunity for the saints and the government to help each other.

With Kane's urging, Elder Little suggested in a letter to President Polk that although the saints were loyal Americans, the government's refusal to assist them could "compel us to be foreigners."²⁴ Polk did not want the saints to join the British interests in the Oregon territory nor to antagonize the Missouri volunteers in the army of the West; so, following conversations with Elder Little, he authorized the recruiting of 500 Mormon volunteers once they had reached the West. This way he could retain the loyalty of the saints without antagonizing any anti-Mormons. But when Secretary of War, William Marcy, wrote to Colonel Stephen W. Kearny at Fort Leavenworth, Polk had apparently changed his mind because Kearny sent Captain James Allen to the Mormon encampments to recruit the volunteers, while they were still in southern Iowa.

The new soldiers of the Mormon Battalion were outfitted with supplies, guns and \$42.00 per man as a clothing allowance for the first year. Since the troops could select to wear their own clothing, much of their payroll and uniform allowance was collected by Parley P. Pratt and others sent by Brigham Young. This money was used to support the soldier's families in Iowa, to provide provisions for the first Mormon Trail pioneers, and to support LDS missionaries leaving for the British Isles.

Subsequent government payrolls for the Mormon Battalion troops provided the lifesaving capital for Brigham Young to establish the far-reaching Mormon colonies in the West.

Captain Allen went first to the new Mormon settlement of Mount Pisgah. There he encountered stiff opposition to the recruitment. Elder Wilford Woodruff, en route to join his fellow Apostles at the Missouri River, was suspicious. He recorded, "I had some reasons to believe them to be spies and that the President had no hand in it. We however treated them with civility and directed them on to Council Bluffs to lay the case before the President."²⁵

Messengers dispatched by Elder Woodruff warned Brigham Young of Captain Allen's mission two days before he arrived in Council Bluffs. Before greeting him, Brigham Young, Heber C. Kimball, and Willard Richards hurriedly met in Orson Pratt's tent, where they, "decided it was best to meet Captain Allen in the morning and raise the men wanted."²⁶ President Young realized that Allen's request was probably the result of Elder Little's negotiations. The Brethren also recognized that the request for Mormon men provided an opportunity to earn desperately needed capital for the exodus and provided a rationale for establishing temporary settlements on Indian lands. During negotiations Captain Allen assured the Church that they could remain on Indian lands during the winter.

After Allen recruited men at Council Bluffs, President Young spoke to the saints and tried to clear their minds of prejudice against the federal government. He said, "Suppose we were admitted into the Union as a State and the government did not call on us, we would feel ourselves neglected. Let the Mormons be the first men to set their feet on the soil of California. . . . This is the first offer we have ever had from the government to benefit us."²⁷ On 3 July 1846, Brigham Young, Heber C. Kimball, and Willard Richards went east to recruit more men. Before they arrived in Mount Pisgah, every Latter-day Saint had opposed the venture, but after several recruiting speeches, many able-bodied men signed up.

Recruiting continued until 20 July, the day before the battalion's departure for Fort Leavenworth. William M. Wall was one of the recruiters. Within three weeks, five companies of 100 men were organized. Both Thomas L. Kane and Jesse C. Little had arrived at the Missouri River and assured the saints that there was no adverse plot behind the government's request. Church leaders promised the volunteers that their families would receive the care and provisions they required. Brigham Young



Council Bluffs, Iowa.

selected the officers over each company and counseled them to be fathers to their men. He also counseled the volunteers to be faithful soldiers, keep the commandments, and abide by the counsel of their leaders. He promised that if they conducted themselves properly, they would not have to fight; and they never did.

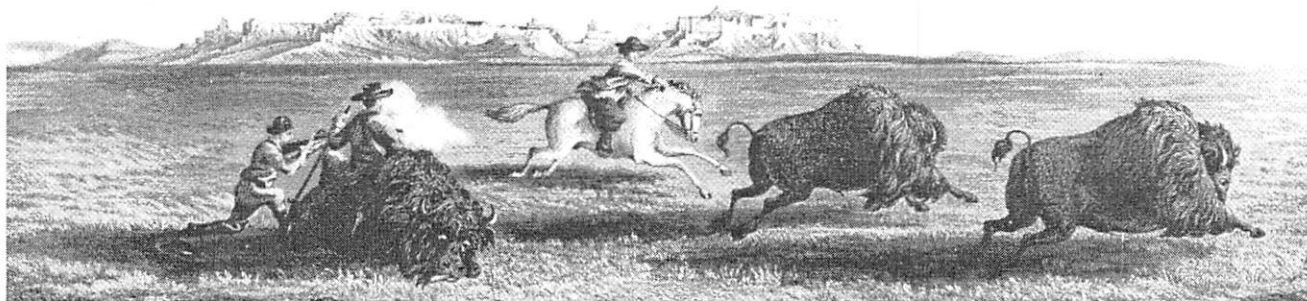
A farewell ball was held in honor of the battalion on a cleared square along the Missouri River on 18 July. On 21 July 1846, they began their historic march. Upon reaching California after twelve months and 2,000 miles, the Mormon Battalion members were discharged. Some of these troops hired themselves out to John Sutter to work near his mill. It was there that gold was discovered in 1848 by Sutter's workers. This eventually led to the establishment of the "gold mission" by Brigham Young, who asked these former battalion members to stay and mine gold to provide much needed capital for the newly established Mormon colonies in the Utah Territory.

THE TREK WEST ON THE MORMON TRAIL

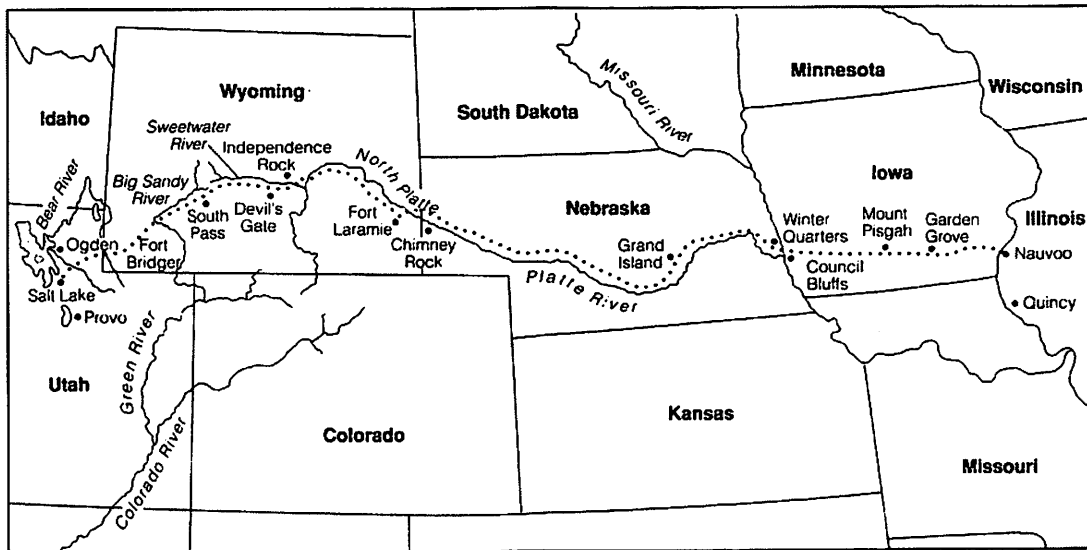
While the Latter-day Saints in Winter Quarters and in the wilderness of Iowa waited out the winter of 1846-47 and planned for the momentous trek the following spring, three other groups of saints were already on the move to the west: the Mormon Battalion, members from the eastern United States who sailed on the ship called the *Brooklyn*, and a small party known as the Mississippi Saints. However, William Wall was asked by Brigham Young to remain at Winter Quarters until 1850. Young assigned the 29-year-old Wall to stay back to cultivate crops for future pioneers. Wall accepted this responsibility heartily and built a more permanent shelter for his family.

The first vanguard company left Winter Quarters on 16 April 1847 and began the 1,000-mile trek. This first company literally blazed the trail that thousands of saints would follow. Brigham Young assigned William Clayton to count the monotonous revolutions of the wagon wheel in order that future companies will accurately gage how long a journey to expect. The saints attempted to follow existing trails such as the Oregon Trail. When trails were not available, they followed rivers westward such as the Platte River.

On 26 May the company passed Chimney Rock -- a principal landmark in Wyoming -- which was considered the halfway mark by emigrating saints. When the company reached Fort Laramie, Wyoming, the pioneers halted for repairs and



Scott's Bluffs on the Mormon Trail.

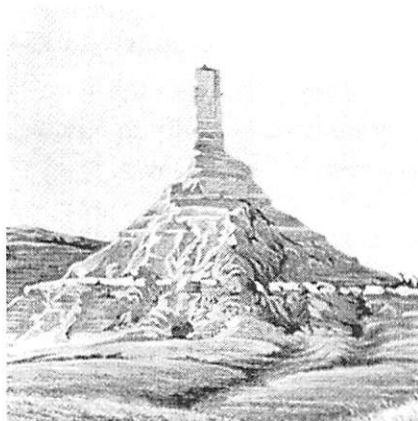


The Wall family traveled 1,100 miles to the Great Salt Lake Valley in 1850.

celebrated Brigham Young's 46th birthday. At the last crossing of the Platte River (in present day Casper, Wyoming), the pioneers built rafts to ferry their wagons across. The party pressed on to Fort Bridger and arrived there early in July. As the pioneers traveled west, they encountered a number of mountain men along their way. They met Moses Harris, Jim Bridger, and Miles Goodyear. Although Harris and Bridger had not been enthusiastic about agricultural success in the Salt Lake Valley, Goodyear had enjoyed success with his crops in the Weber Valley where he lived. He encouraged Brigham Young to settle near there.

After they left Fort Bridger they began to travel through mountain passes that were becoming more difficult. By the time they reached the Salt Lake Valley, the company had separated into three groups. Young, ill from mountain fever, lagged behind the main group. After 13 July, a third division, under the direction of Orson Pratt, moved ahead to chart the route and prepare a wagon road through what became known as Emigration Canyon. On 21 July, Orson Pratt and Erastus Snow caught the first glimpse of the Salt Lake Valley and shouted for joy at the sight. After a 12-mile circuit into the valley, the two men returned to camp.

The advance company of Mormon pioneers entered the Salt Lake Valley on 22 July 1847 and immediately set up a crude irrigation system to flood the land and prepare for planting. On 24 July, Brigham Young and the rear company arrived at the



Chimney Rock.

mouth of what is now called Emigration Canyon. Wilford Woodruff drove Young in his carriage. Young surveyed the valley and was satisfied with its appearance as a “resting place for the Saints and felt amply repaid for his journey.”²⁸

On a later occasion, Woodruff explained that when they came out of the canyon he turned the carriage so that President Young could see the whole valley.

While gazing upon the scene before us, he was enwrapped in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said, ‘It is enough. This is the right place. Drive on.’²⁹

Brigham Young named the region *Deseret*, which is a word from the Book of Mormon meaning honeybee. Young intended the new settlements to be a hive of activity. The saints were virtually the only white settlers in the vast Great Basin, the name for an area approximately the size of Texas between the Rocky Mountains on the east, the Sierra Nevada Mountains on the west, and the Columbia River to the north. The area was relatively isolated and arid and short on timber and game. The saints realized that settling here would require considerable faith and their best efforts, but they were determined that they could succeed.

THE WALL FAMILY AND THEIR 1,110-MILE JOURNEY TO ZION

Early in 1850, William Wall was released from his assignment in Winter Quarters and was asked to join the 7th Company, which was to leave that June. Elder Orson Hyde organized the company, appointing Jonathon Foote as company commander with Warren Foote as captain of 100 and Ottis Lysander and William Wall as his assistants or captains of 50 wagons.

The company left Winter Quarters on 15 June 1850. At this time, the Walls had five children, all of whom were under the age of seven, making it difficult for the Wall children and parents to make the 1,110-mile journey. Hardship afflicted the company soon after they left. One of the children suddenly became ill with an acute contagious intestinal disturbance known as Cholera.³⁰ Within three hours of the symptoms surfacing, the child died. William M. Wall assisted the child's father in burying the child. Wall knew that by being in contact with the dreaded disease, he could also die from it. Although, Wall did not die, he did become severely ill. Of their struggles while crossing the plains, Warren Foote wrote:

Although Brother Wall did contact the dreaded disease helping others. He became so ill his family despaired for his life. The high fever and diarrhea that accompanied this dreaded disease soon dehydrated the bodies of those ill with it to the point of shock and death, yet the idea of those days was to keep all liquids away from those ill with it [the disease] in the hope of drying up their diarrhea. Brother Wall, suffering not only from cholera, but also from travel fatigue and heat, begged for even a sip of water to moisten his parched lips and all the while his folks were guarding him from getting a drop. At one of the many stops he was left unguarded a few moments and mustering all the strength he had left he managed to lift himself over the edge of the wagon and fell to the ground. He crawled under the wagon where a pail of cool water hung in the shade, drank freely and lay back to rest. When his

frantic family found him, they were sure the water would kill him and with much weeping put him back in the wagon. With the needed moisture again in his body, the fever soon subsided and recovery was rapid.³¹

As the Foote Company went through many fearsome trials together, they forged into a traveling community. They cared for one another and buried their dead together. At the end of their journey, 11 had died and 39 were seriously ill. The company traveled through the treacherous Rocky Mountains and through the camps of hostile Indian tribes. In the end they had accomplished their goal to join with their fellow saints in the Valley of the Great Salt Lake. Foote recorded their final days journey before reaching the valley.

At the Platte River crossing they had a large enough raft for a team and wagon. There were wagons enough so all could ride and foodstuffs so none had to go hungry. The Walls had two milk cows that supplied them with milk and butter for themselves and others. The last night before we reached the Salt Lake Valley we all sang "When Shall We All Meet Again." There was not a dry eye in the company. They had all learned to love each other dearly in the three months they had traveled together.³²

Andrew Jensen wrote the following account of the 1850 emigration season for the *Contributor*: "Besides the Church emigration, a very large company of gold-diggers and emigrants destined for California and Oregon crossed the plains in 1850. Thus, up to June, 1850, sixteen thousand nine hundred and fifteen had passed Fort Laramie, bound for the west, and this was only a beginning of what followed later in the season. A great number of people died with the Cholera in attempting to cross the plains in 1850; among them many of the Saints. Sunday, July 14, 1850, was observed as a day of fasting and prayer by all of the branches of the Church. It was later reported that sixty of the Saints, en route for the Valley, died between the Missouri River and

Fort Kearney, principally of Cholera. As the weather got cooler and the emigrants neared the mountains, the sickness abated.”

The Foote Company arrived in Salt Lake in September of 1850, approximately 90 days after leaving Winter Quarters. By this time the settlers had begun construction of a new temple and tabernacle in Salt Lake City. Brigham Young had also sent many families to colonize outlying areas. Young desired to establish the State of Deseret, which would encompass all of modern day Utah, Nevada, Arizona, Southern California, and parts of Colorado and New Mexico. Small towns were settled throughout this area.

THE UTAH TERRITORY IN 1850

The attractive and fertile Utah Valley -- named for the Ute Indians who lived there -- was located to the south of the Salt Lake Valley and was a logical place for settlement. Church leaders first proposed using this valley as a stock range and fish supply for the saints in Salt Lake City, but potential Indian problems led them to establish a permanent fortified settlement instead. Thirty-three families arrived at the Provo River on 1 April 1849. They built Fort Utah about a mile and a half east of Utah Lake and began farming the rich river bottom lands. In September, Brigham Young visited the fort and recommended that the saints move further east to higher ground.



Great Salt Lake City in 1853.

This new location became the nucleus of the city of Provo. During the winter of 1849-1850, the Utes threatened war against the settlers, and the Nauvoo Legion was called upon for protection. In a two-day encounter called the Battle at Fort Utah, 40 Indians and one settler were killed and several were wounded.³³ After this skirmish, hostility between settlers in Fort Utah and the Utes ended. It was at this time that the Walls reached Salt Lake. Shortly after they arrived, they moved south to join the saints in Provo. On 16 December 1851, Josephine Augusta was born to William and Nancy. Josephine was the first of their children to be born in Utah.

William M. Wall's service to his community and his church continued in the Provo settlement. He was named prosecuting attorney from 1852 until 1855. On 17 July 1852, a special conference was held to organize a Stake in Provo. George A. Smith was called as Stake President and William M. Wall was called as Bishop of the Provo 4th LDS Ward; and was the first of the bishops to be set apart that day. The new ward was created as one of the five original LDS wards in Provo. The ward boundaries included the area east of 400 West lying between Center Street and 1100 North and extending east to the mountains. With no regular meetinghouse, the early 4th Ward members gathered in boweries and arbors in the summer and in private homes in the winter.

In 1860 the Provo 4th LDS Ward schoolhouse was erected on the corner of 100 East and 200 North and was used as a meeting place for church gatherings. Bishop Wall reported in the LDS General Conference in October 1853 that the Provo 4th LDS Ward consisted of 167 members; with 23 High Priests, 37 Seventies, 20 Elders, 8 Priests, 7 Teachers and 3 full-time missionaries.

William M. Wall was also named captain of the Provo Military District. As captain, he led his men throughout southern Utah to protect against conflicts with Mexican slave traders and others. In April 1853, President Brigham Young started south from Salt Lake City with a party of settlers intending to extend Mormon settlements beyond Parowan; but when he arrived in Provo, he was confronted by a mountaineer named Bowman who claimed that he had been hired to assassinate the Mormon leader. Bowman hinted that he had plenty of help not far away; but President Young continued his trip aided by William M. Wall and thirty men, including George W. Bean, who was called out of Provo to explore the southern part of the territory.



Fort Utah was built on the Provo River in 1849.

The following excerpts are taken from the military order given to Captain Wall by Brigham Young on 25 April 1853: “To Capt. William Wall, Commanding the Detachment of troops, now traveling South. Take thirty of your men, with your best horses for riding and for baggage wagons, and proceed directly on the road Southward, reconnoitering [sic] the country. You will learn the whereabouts of [Chief] Walker and the condition of the Indians. You will call for supplies at the various settlements through which you pass; and you are at liberty to use grain, flour, and vegetables that shall be in the hands of the Bishops, as tithing. You can call on the Blacksmiths to do such work as is necessary for your camp.

“You will follow out the instructions that you have in your possession, from Lieutenant General [Brigham Young], warning the people to be on their guard, that they may not suffer from Indian depredations, or others that may be traveling through the country. If Walker is not disposed to live peaceably [sic] with his band of Indians while in this Territory, but has made his threats to the danger of the inhabitants, you will take him prisoner.”

After Captain Wall and his men had carried out these orders, the following account of his journey was printed in the *Deseret News* on 28 May 1853: “Thinking that a short sketch relative to my southern tour would be interesting to many of your readers I give the following: Being ordered south by the Lieutenant General, I left Provo April 24th with 45 men, arrived at Nephi in Juab County, on the 25th. Here I received orders from the Executive to take 30 men and go south, through Millard, Iron,

and Washington Counties, to inspect their Military strength and preparations--to visit the several Indian tribes and learn their dispositions toward the whites--with instructions how to proceed, in case of a war with the Utah Indians....

"I had several talks with the different Chiefs of Piede and Pahvantah tribes; they said their hearts were good towards the Mormons and they wished to live in peace with us. They said they were glad to have the Mormons come in among them and that they were afraid of Walker, who stole their children and sold them to the Mexicans. From the best information that I could get, Walker is willing to live in peace if we will buy his captives and give him guns and ammunition, to enable him to continue his robberies.

"The company were all willing to do their duties, we had prayers morning and evening. I did not consider my orders justified my pursuing Walker on to the Sevier. I returned to Provo May 11th, all in good health and spirits, no accident occurring, having traveled 500 miles, and our horses did well while we were out, and returned in good condition. Very respectfully your obedient servant, William M. Wall, Commander of Detachment."

Later in 1853 President Brigham Young called William M. Wall on a special mission to Fillmore, Utah Territory to protect the citizens against Indian attack. The following account was recorded by ten-year-old Eliza Helen Wall: "I went with my father and his second wife and child in company with 50 families; this was my first great sorrow. I left my mother (Nancy and my) brothers and sisters. There was no regular mail, and we only heard from home once or twice during the winter. I attended school and in the Spring when Father returned to move mother and the family, I came back with him. We stayed one year, were released and settled again in Provo. In the year 1856, my father was called to go on a mission to preach the gospel to Australia. He was gone one year and a half. Mother with the help of us little children cut hay, hauled wood, raised grain and sustained the family and helped the poor. When father returned we had plenty, such as could be raised and sent the children to school."³⁴

WILLIAM M. WALL AND THE LAW OF PLURAL MARRIAGE

Some members of the Church were asked to practice plural marriage by marrying more than one wife. William M. Wall was asked and did practice this ecclesiastical law from 1853 until the end of his life. This practice caused a large part of the persecution experienced by the Latter-day Saints. This law of plural marriage

was instituted under the direction of Joseph Smith before he was murdered. Under strict commandment to obey the law, Smith began in 1841 to instruct leading priesthood brethren of the Church concerning plural marriage and their responsibility to live the law. The Latter-day Saints were mocked and persecuted for practicing this religious commandment.

Elder Orson Pratt once said concerning plural marriage:

The constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then, if it can be proven to a demonstration, that the Latter-day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be bylaws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be constitutional.³⁵

William M. Wall married his second wife, Elizabeth Penrod, on 6 August 1853. Emma Ford became his third wife on 23 January 1858. On 12 November 1859 he married a fourth wife, Susannah Gurr. She was a daughter of Enoch and Ruth Gurr of Australia, whom he converted while on his mission. On 14 December 1865, William married his fifth and final wife, Sarah Gurr, who was a sister of Susannah. His posterity included thirty children by these wives.

SERVING AN LDS MISSION TO AUSTRALIA

William was able to spend three years in Utah after marrying his second wife before the Church called him to a traveling assignment. On 10 April 1856, the First Presidency of the Church called him to serve a mission in Australia. He served as a missionary until 1857. Wall's Patriarchal Blessing stated that he would become a preacher in foreign lands. It reads, "Thou art one of those who are called to proclaim the Gospel to the nations afar off and assist in pushing the people together to the ends of the earth. Thy voice shall be heard before kings and rulers and they shall fall down to worship thee if thou does not restrain them."³⁶ William's mission was successful and he was called as President of the New South Wales Mission in 1856. However, his mission was cut short. Due to the potential danger from General Albert Sidney

Johnston's U.S. troops locating in Salt Lake City during the "Utah War" of 1857, Wall and other Mormon elders were recalled home by President Brigham Young.

On 18 June 1857, William began the homeward voyage on the ship *Lucas* with many of his converts from Australia. Wall was in charge of this company of immigrants. As they arrived in California on 12 October 1857 they found animosity growing towards the Church. People throughout the United States heard rumors about the skirmish in southern Utah called the Mountain Meadows Massacre. This event occurred when a migrant group from Arkansas was traveling through Utah to California and were not able to buy supplies because of a martial law edict. Some of the travelers of this Fancher wagon train pilfered from the local farmers. Some also boasted about participating in the Haun's Mill Massacre against the Mormons in Missouri, the murder of Joseph Smith, and other mob actions. A few local settlers connected the group from Arkansas with the recent brutal murder of Elder Parley P. Pratt. Some of the Mormons came to believe that this group was in fact a scouting party for the advancing federal troops.

All of these suspicions compounded into a full-scale disaster. A band of Indians attacked the Fancher group because they had poisoned their water holes. The Indians were beaten off at first, but were then joined by some of the LDS settlers near Cedar City who also wanted the emigrants eliminated. This group of Mormons were convinced by the members of the Fancher wagon train that they might alert a California-based army against their Utah settlements.

On 11 September 1857, all of the adult members of the wagon train were killed. John D. Lee, an adopted son of Brigham Young, had been appointed as an "Indian Farmer" and had been sent to calm the Indians. Lee was eventually arrested for his participation. He was the only Latter-day Saint to be indicted for the crime, and he was executed for this crime in 1877, some twenty years after the event. However, national press and already established bias against Mormons pointed their fingers directly at the Church for the massacre. When Wall arrived in California from Australia just a few days after the massacre, he was met by brutal antagonism.

When Elder Wall and the other immigrants were discovered in San Pedro, California, where the *Lucas* docked, mob violence broke out. Even though they had just arrived that day, the locals demanding the life of Elder Wall. During the night, the angry mob tried to break into his hotel room twice. Throughout the night William's life

was in danger. Having just returned from his mission, he was unarmed. To protect himself, he lifted a wooden roller from his bed and told the mob standing outside his door that he knew that the door was flimsy and that they could easily break in. But, he warned them, whoever came through the door first would be killed. No one volunteered to be first.

The next morning as he left his hotel, Wall was surrounded by a mob who threatened him with hangmans' ropes and told him they would "string him up." He felt his time to die had indeed come upon him and he asked if he could speak a few last words. He wrote in his journal, "I had one little wish to impress upon their minds, and that was that some of them had to die in the operation and I did not wish to kill any man that had a drop of honest blood in him; if there were any such men I begged them to withdraw and let the worst hounds they had remain to do the deed, as I should certainly kill three or four."³⁷ Apparently, there was honesty in the mob and Wall went free.

After reporting to Church leaders, and speaking in General Conference about his mission in Australia, William returned to his home in Provo. Upon his arrival, he was appointed marshal of Provo and then sheriff of Utah County. These two positions made for interesting story-telling. Tension between Mormons and non-Mormons was high during this time, especially with federal troops being stationed in Utah County. The coming of the United States Army in 1858 represented the first entrance of large numbers of "gentiles" into Utah Territory. Under the command of General Albert Sidney Johnston, thousands of federal troops set up Camp Floyd, west of Utah Lake. This resulted in a great deal of tension between the citizens of Utah County and the soldiers until they left the area during the outbreak of the Civil War in 1861.

The following account of an encounter between William M. Wall and Captain Wolfe of the U.S. Army was taken from the *LDS Journal History* of 12 November 1858:

"Brother Wall stated that he had a conversation with Capt. Wolfe of the army, who stopped at his ranch in Provo canyon, two weeks ago. He asked Wall if he was a Mormon. Wall replied he was. Wolfe remarked, 'Kind of a half Mormon, in and out, I suppose,' giving Wall a friendly tap. Wall replied, 'I am a Mormon head, neck, and heels, I believe all their principles and try to practice them.' 'What,' said he, 'polygamy and all?' 'Yes, sir,' said Wall. 'How many wives have you?' asked the captain. Wall answered, 'If it was any of your business I would tell you, but I'll tell you any how, I have three wives and twelve children.'

“The captain said, ‘What do you think Wall, your children will think of you when they arrive at years of maturity, and realize you have raised them by different mothers; they will no doubt look upon you with disgust.’ Wall replied, ‘Captain, it is not so, my children grow up, I educate, love and respect them and their mothers and make them honorable in the world, and they love and honor me in return. They realize that I have educated, taken good care of, and protected them amidst the opposition and persecution of the whole world, and they look upon me with pride and satisfaction.’”

One night in 1859 when Sheriff Wall was walking through the streets of Provo, “a ball was shot through his hat and grazed his head and knocked him down. It was supposed to be done by gamblers who occupied Alexander William’s house.”³⁸ On another occasion the following account was cited in the *LDS Church Journal History*: “William M. Wall, Sheriff of Utah County and Marshal of Provo City, who being duly sworn, deposes and say that on or about 25 March 1859, I heard a rumor that some person or persons did throw stones at the sentinel of the United States soldier placed at the Court House in Provo City. I repaired immediately to the spot to make inquiry into the matter. Lt. Dudley there on duty informed me that the rumor was correct, and further stated that the guard was now doubled and that if firing commenced the guards were ordered to immediately kill the Mormon prisoners.” Thanks to Sheriff Wall the matter was peaceably resolved.

During his tenure as sheriff he developed negotiation rapport with the nearby Indian tribes, as well as with the troublesome federal troops stationed nearby. President Young often assigned him to pacify hostile situations with the Ute Indian tribes.

Before his mission to Australia, the State Legislature incorporated the Provo Canyon Road Company on 19 January 1855. The Legislature authorized Aaron Johnson, Thomas S. Williams, Evan M. Green and William M. Wall to build the Provo Canyon road. [Appendix #2] This road would connect Provo with the Round Valley, named for the round appearance of the bowl-shaped valley (Heber Valley) which was east of Utah County. There was little accomplished on the road during this time because it would have provided the invading federal troops under General Johnston a convenient shortcut during the *Utah War*.

However, after Wall returned home from his missionary services in 1857, interest in the “road” rose again. On 8 June 1858, Brigham Young called a meeting in

Provo to discuss the future of the road. During this meeting a new company was organized and they began work on the road immediately. William Wall was appointed to lead the company. During this June meeting, it was decided that the road was to go from Provo through Provo Canyon to the Kamas Bench and on to the Mormon Trail in Weber Canyon. The company was allotted \$19,000 for the total cost of the road.

The company's first major construction challenge was the building of a bridge over the Provo River. On 13 October 1858, the *Deseret News* reported that the company had successfully built a bridge and that it was "substantially and neatly made and would be of service for many years to the people of Utah County." A month later, the Provo Canyon Road was completed. "100 teamsters started for the United States over the new road."³⁹

The following account was recorded in the *History of Brigham Young* on 17 September 1859, "William M. Wall, on going to his ranch in Provo Canyon, met General [Albert Sidney] Johnston. The General asked where he had been, as he had heard that Wall had left the country. Wall said that was a mistake, he had been about home attending to his business. Johnston asked him if he knew how much the road through Provo Canyon had cost. Wall said he did not know but understood it had cost about \$20,000. The General said it had been well laid out and was much pleased with the road and said he would recommend to the Government to make an appropriation to make the road 10 feet wider and pay the Mormons what they had expended on it and make it a free road."

THE WALL FAMILY IN "ROUND VALLEY"

With the road's completion, many settlers wanted to use it to find unpopulated land to claim and cultivate. The first group to travel up the road and to reach the Round Valley included Wall's son-in-law, George Washington Bean, a surveyor and Indian interpreter, his brother James, Aaron Daniels and William Wall. All of these men were active participants in the Provo Canyon Road project. Wall and Bean, were the first to take up ground in Round Valley or Warm Valley (later known as Wallsburg). George then sold all of his holdings in Provo to his father-in-law so that he could devote all of his time to cultivating his land in Round Valley.

In 1860, William moved his family up the road that he built, and settled them into a ranch he had established in 1859 in Little Round Valley. The valley was well known by settlers to be a prime location for raising cattle because of its vast prairie land and ample water supply. The valley was also well known for its bitter, harsh winters with masses of snow throughout the later months of the year.

When the citizens of Utah Territory made their third attempt to gain statehood in 1861, Wall was selected as a delegate to the constitutional convention in Salt Lake City. During these sessions a final constitution for the proposed State of Deseret was drafted and a full slate of government officers were elected with Brigham Young as Governor. However the petition was denied by the U.S. Congress over the issue of polygamy, which the ruling Republican Party opposed.

William M. Wall was called by President Young to serve as the Presiding Elder of Round Valley. Before the original Mormon settlers left Provo to colonize Heber City, William Weeks had been appointed their leader. However, Weeks never established a home there, and so in the spring of 1860, Wall was called as the Presiding Elder over Wasatch Valley. Wall chose as his counselors, John M. Murdock and James Laird, and served as Presiding Elder of the whole valley until President Young organized Heber into a ward in 1861 and ordained Joseph S. Murdock to be the bishop. Wall continued to serve as Presiding Elder in Round Valley until his death in 1869.

From 1859-60, Indian hostility caused 67 of the valley's inhabitants to construct a fort in Heber located within the modern-day boundaries of 200 North to 500 North and from 100 West to 400 West to accommodate their families, livestock, and possessions. As the summer began in June 1860 there were more than 200 people living and working in the new valley. The greater part of what was called the "North Field" was cultivated and good crops were raised. Early in July the people began talking about celebrating July 24th in commemoration of the Mormon pioneer's entry into the Great Salt Lake Valley in 1847.

Some suggested that a bowery should be built in which to hold a celebration. However, John M. Murdock, counselor to Elder Wall, said that with just a little more effort a meeting house could be built. This structure would serve not only as a Church, but also as a school building, a dance hall, a theater and all kinds of community gatherings. The idea won immediate approval and everyone began to work with vigor on the project. Logs were brought in from the hills and stone was quarried for the

fireplaces and chimneys. Through the enthusiasm of the people the building was completed on time and used in the "Pioneer Day" celebration.

The structure was erected inside the fort-string of houses and was 20x40 feet in size. A large open fireplace and chimney was built on each end, large enough to take logs of wood three to four feet long. The Deacons were assigned to keep logs on the fire. Families took turns making and furnishing candles for the meetings. Even though the building was built of logs and had only a dirt floor and hand-hewn furniture, the people rejoiced for it and gave thanks for its protection and its purpose whenever they met within its walls.

As the little settlement sank its roots deeper into the Wasatch soil, the need for a permanent name became apparent. According to the journal of John Crook nearly all the early pioneers of Provo Valley had been converted to the gospel in Great Britain. Since Heber C. Kimball, beloved counselor to President Brigham Young, had been in charge of the first group of missionaries to the British Isles, there was popular acclaim to name the town after him, thus the town was named Heber City.

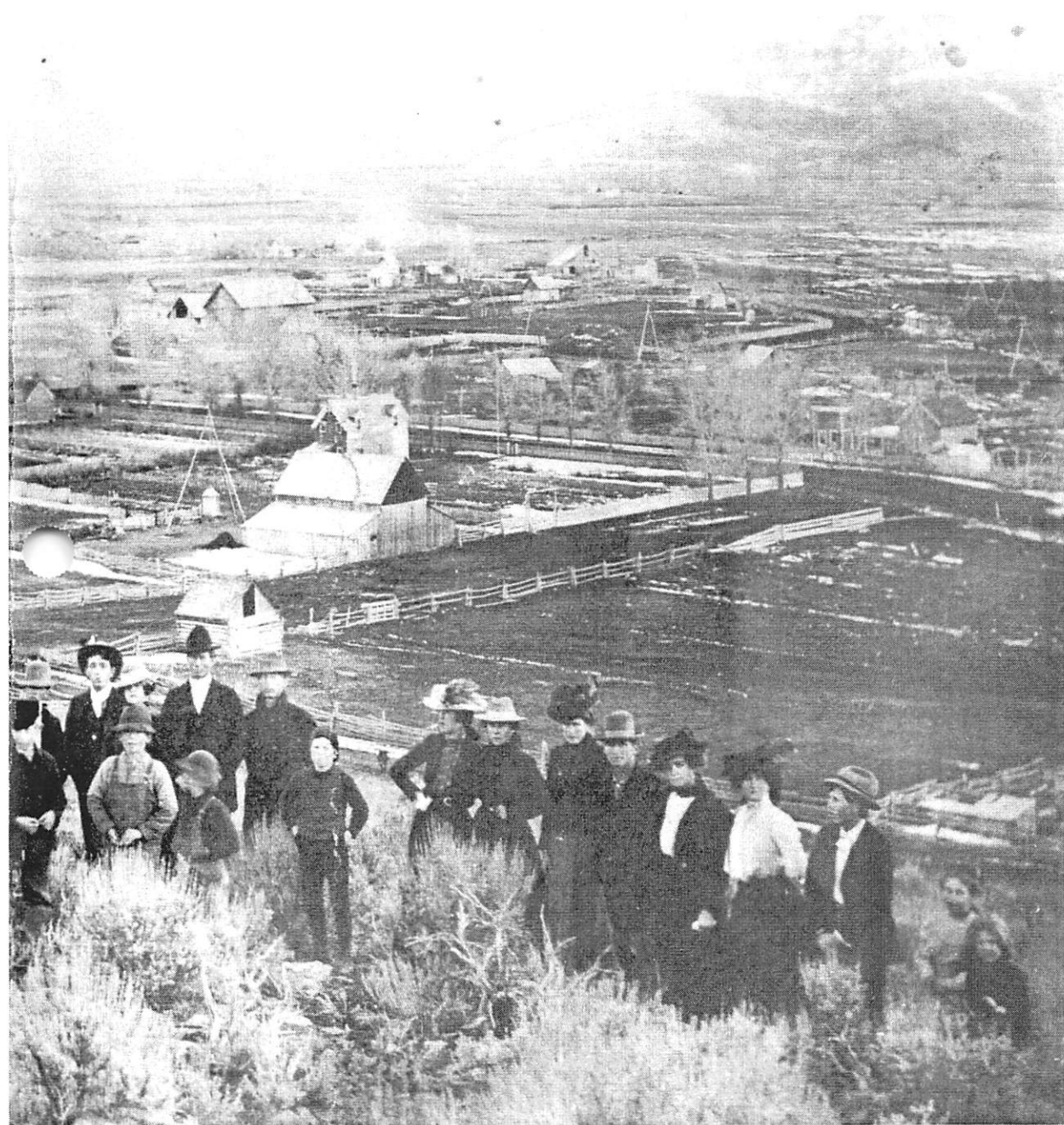
James Watson, a 34-year-old Mormon convert from Scotland described Heber City upon his arrival in October 1864, "There was nothing very attractive or picturesque to admire....I do not remember that any of these primitive dwells had anything better than a mud roof for covering. Still the people seemed to enjoy themselves and kept looking for better days to come."⁴⁰

After William M. Wall established his homestead in Warm Valley in 1859, several families, many of whom he had brought from Australia, joined him there. Because of the ever-present threat of Indian attack, he and others constructed Fort Wall. They also constructed a community hall patterned after the one in the Heber Fort, which was used for Church, school, community meetings and recreation.

One spring Sunday afternoon in 1865, while William was conducting a Church meeting in Ft. Wallsburg, a messenger came from Heber City with the news that Chief Black Hawk and Chief Tabby were on a warpath against all settlers in their area. Realizing the danger of the situation, Wall instructed all the settlers to leave for Heber City immediately. By the end of 1865 most of the families from the Warm Valley area had moved into Heber. The Heber Fort and the greater number of men provided a safe haven for all.



Wallsburg, Utah was named for William Madison Wall after his death in 1869. This photograph identifies Isaac Oliver Wall on the white horse and was taken on the hillside near his property.



One of the first acts of the Wasatch militia was to make peace. A company of twenty-four men under the direction of Captain William M. Wall, including his two sons, William Jr. and Isaac Oliver Wall, took three wagon loads of supplies and stated to the Indian reservation. They also took about a hundred head of beef cattle to be given as a peace offering from President Brigham Young. They were instructed to have the Indians accept the cattle and end the war. However, if the Indians did not agree to peace, Wall was to give the cattle anyway as an indication of the good will of the Mormon people.

Joseph S. McDonald, a member of Captain Wall's party, recounted in later years the group's experiences: "We arrived at the Indian Agency block houses on the west fork of the Duchesne River all right, and found two or three government men there, but very few Indians, mostly squaws. Black Hawk and his warriors were further south. An Indian runner was sent to tell him that Captain Wall and his men had brought a herd of cattle as a present from President Young with his best wishes, and that he hoped the Indians would accept them and make peace and all be good friends again.

"Chief Tabby, who had always been friendly and peaceable, had been persuaded by the other Indians that they had been greatly wronged and he told Captain Wall when he came into the Agency that he was mad and thought it would be good for blood to run, and that it was going to run when his Indians came in. He warned us to prepare for trouble.

"When Chief Tabby had said this, we went to work to prepare to defend ourselves as quickly as possible, and it was wonderful what a few men could do to protect their lives in a very short time. A well was dug close by so we would get water, and with a large auger we bored port holes in one side of the block house so we could shoot if need be to defend ourselves. Then we built a strong corral around the cattle close by so that the Indians could not take them by force. In the meantime, we learned that the Indians had taken all their squaws and papooses back into the hills, out of the way of the expected fighting. This condition lasted some three days.

"Then one morning we saw the Indians moving in among the cedars and finally they came to a stand-still. Chief Tabby sent an Indian to tell us he was coming quickly with ten or twelve Indians. We told him to tell Tabby we were ready and if they came to fight we would shoot them. There were 275 Indians close by and they circled around the agent's cabin a few feet away. Tabby got off his horse and went into the cabin. While he was in there an Indian shouted and all the Indians ran into the cedars.

“Captain Wall then said, ‘I will go to the other cabin and talk to Tabby, and don’t any of you go out while I am gone and don’t let any Indians in here.’ He talked for three hours with Tabby and agreed to meet him again the next morning to decide whether it would be peace or war. Next morning, Tabby brought some Indians with him and Captain Wall talked with him nearly all day. We learned that Tabby would make peace if we would kill a man in Sanpete County named Sloan. Of course we could not agree to this, and after more talk, Tabby agreed to take the cattle and make peace as far as he was concerned.”

“That evening it was my turn to stand guard and the Indians began to shout and yell as they stood around their campfire, and they all seemed to be very much excited. I reported to Captain Wall that they surely intended to kill us. When Tabby heard the noise he went to their campfire and said, ‘What is the matter with you Indians? You know I have made peace with the Mormons. Stop your shouting.’ Tabby told us in going home to keep right in the wagon road and go as quickly as possible as he was afraid his Indians might shoot us as he could hardly restrain them.”

When Captain Wall and his company returned home after twelve days, they found an alarmed and anxious community. Because of their long absence a search party had been organized and was ready to leave. Their anxiety had been heightened when one of the company’s horses returned to Heber with a bullet wound, and they supposed that the owner, John Acomb, had either been killed or wounded.

Captain William M. Wall’s efforts with Chief Tabby appeased the Indians in the upper Provo River Valley to a great extent, though some raiding still continued. Men were not allowed to go into the canyons to work without being in a company of at least ten. These heightened security conditions continued until the Black Hawk War was completely settled in 1868.

ALASTING LEGACY

William Madison Wall served faithfully as the Presiding Elder until his death in 1869. On 15 July 1877, the first ward was organized in their community and William E. Nuttall was made the Bishop of the new ward. The community decided that Little Round Valley, which had been referred to as Wallsburg since 8 September 1864, was now to be officially so designated out of respect and honor of William Madison Wall its founder.

The last years of William Wall's life were spent cultivating his farmland in Wallsburg and making improvements on the Provo Canyon Road. While returning from the canyon one day he was caught in the midst of an Indian ambush. William was shot by one of the Indians, but the bullet ricocheted off his large brass watch which was in his vest. The bullet tore his vest, but no other harm was done.

To mark the site of William M. Wall's fort in Little Warm Valley, the following inscription reads: "WALLSBURG FORT---THIS monument stands 62 feet South and 2 feet East of the center of the Fort that was built in 1862 by William Madison Wall and the Pioneers of Wallsburg.

TWENTY families lived in the Fort which covered an area 400 feet square.

THIS valley was first known to the Indians as Little Warm Valley. It was later called Round Valley and finally became known as Wallsburg, honoring its founders.

The monument was erected by the Wallsburg Ward Aaronic Priesthood and the Utah Pioneer Trails and Landmark Association. Erected 24 July 1936."

A sculpture of William Madison Wall on horseback, entitled *Journey's End*, was dedicated on 10 August 1996 as a part of the official Utah State Centennial celebration at Heber City Park. Both the Wasatch County Centennial Committee and the descendants of Wall commissioned this life-sized monument by Peter Fillerup "honoring one of the West's great colonizers." Among the participants and speakers for the occasion were the following descendants of William Madison Wall: Howard E. Wall, Ruby Hicken, Kay Probst, Florine Whiting and Reed Ford.

Wall's health was failing during these last months of his life. While working on the Canyon Road, William became very ill with Bright's Disease (a severe kidney disease) and died on 18 September 1869. He left a legacy of faithful Church and community service to his increasingly large posterity. His years were truly filled with adventure and great accomplishments. William had a prolific Church career--serving as a missionary, a bishop, and president of the New South Wales Mission in Australia and as Presiding Elder in Little Round Valley. He was also a colonizer, a pioneer, a law enforcement official, and an engineer. William's journey from an orphaned, indentured servant to leader in the American West is a monument to the courage and determination of this man.



This picture of William Madison Wall's plural wives was taken in about 1900 and shows (from left to right): Elizabeth Penrod, Susannah Gurr, Nancy Haws, Emma Ford, Sarah Gurr

ENDNOTES

- ¹. *History of the Church*, 1:79.
- ². Joseph Smith, Hyrum Smith, and Sidney Rigdon, in *History of the Church*, 4:267, 271-72.
- ³. Ibid.
- ⁴. Doctrine and Covenants, 124:25-55.
- ⁵. *Joseph Smith, History of the Church, Vol. V., p. 392.*
- ⁶. Ibid., pp. 393-398.
- ⁷. Ibid.
- ⁸. Garth D. Meacham, *William Madison Wall: His Life and His Family*, p. 181.
- ⁹. "A Proclamation of the First Presidency of the Church to the Saints Scattered Abroad," in *Joseph Smith's History*, 4:288.
- ¹⁰. Garth Davis Mecham, *William Madison Wall: His Life and His Family*, (William Madison Wall Family Organization: Kearns, Utah, 1960), 3.
- ¹¹. W. Reed Nutall, *History of Juliet Wall Nuttall*, Unpublished manuscript., 1. As cited in Mecham, *William Madison Wall: His Life and His Family*.
- ¹². Ibid.
- ¹³. *Utah Law Review*, Winter 1965, 890-891.
- ¹⁴. *History of the Church*, 6:601.
- ¹⁵. Ibid., 6:590.
- ¹⁶. *Deseret Weekly News*, 15 March 1892, 3.
- ¹⁷. Nutall, *History of Juliet Wall Nuttall*, Unpublished manuscript., 1.
- ¹⁸. *Brigham Young's Journal*, 1837-45, 8 August 1844, 48.
- ¹⁹. *Deseret Weekly News*, 15 March 1892, 406.
- ²⁰. *History of the Church*, 7:431.
- ²¹. *History of the Church*, 5:85.
- ²². *History of the Church*, 7:56-57.
- ²³. Exodus 16:13
- ²⁴. Elden J. Watson, *Manuscript History of Brigham Young, 1846-1847*, (Salt Lake City: Elden Jay Watson, 1971), 123.
- ²⁵. Wilford Woodruff Journals, 26 June 1846.
- ²⁶. Watson, *Manuscript History of Brigham Young*, 202.



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- ²⁷. Ibid., 205.
- ²⁸. Wilford Woodruff Journals, 24 July 1847.
- ²⁹. *Deseret Evening News*, 26 July 1880.
- ³⁰. *Webster's Medical Dictionary*, "cholera infantum," 118.
- ³¹. *Journal History of the Church*, 17 September 1845. As cited in Mecham, *William Madison Wall: His Life and His Family*, (William Madison Wall Family Organization: Kearns, Utah, 1960), 7.
- ³². Ibid.
- ³³. Peter Gottfredson, *Indian Depredations in Utah*, 2d ed. (Salt Lake City: Merlin G. Christensen, 1969), 28-35.
- ³⁴. Mecham, p. 189.
- ³⁵. *Millennial Star*, Supplement, 1853, 18.
- ³⁶. *William Madison Wall Patriarchal Blessing*, 13 May 1856.
- ³⁷. William M. Wall's Journals as cited in Wm. James Mortimer, ed., *How Beautiful Upon the Mountains: A Centennial History of Wasatch County*. (Wasatch County Chapter Daughters of Utah Pioneers: Salt Lake City, 1963), 908.
- ³⁸. *Deseret News*, 6 January 1859.
- ³⁹. *Deseret News*, 12 November 1858.
- ⁴⁰. James Watson's description as cited in Jessie L. Embry. *A History of Wasatch County*. Utah State Historical Society: Salt Lake City, 1996), 26.



*Isaac Oliver Wall with his wife, Marcia, and their children
(from left to right): Jessie, Cecil, Edith and Mary Jane.*